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The Pacific

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WHOLE No. 1679.

SAN FRANCISCO, CAL., JULY 16, 1884.

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Divine Order.

'Tis first the true and then the beautiful,
Not first the beautiful and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower blossom on the branching wood.

Not first the glad and then the sorrowful,
But first the sorrowful and then the glad;
Tears for a day, for the earth is full of tears,
Then we forget that we were ever sad.

Not first the bright and after that the dark,
But first the dark and after that the bright;
First the thick cloud and then the rainbow's arc;
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
Long night of heavy clouds and veiled skies—
Then the far sparkle of the morning star,
That bids the saints awake, and dawn arise.

Chinese Chapels and Chinese Preaching.

It would no doubt be interesting to mark the difference between the preaching to the Chinese and that method which is commonly practiced by our American ministers.

If you will be so kind as to go with me in imagination, we will repair to one of these chapels, and notice what our eyes may see. We are in the midst of a great city, where the streets are just wide enough to allow three or four to pass at the same time. There is but little of the blue sky that you can behold, and that is directly over your head. You are thronged on every side, and you go through the streets first being jostled against this one and then against that one. Here come two or three men carrying heavy loads upon their backs; there you see a mandarin official passing with his numerous attendants, who cry to the passers-by to clear the way for his majesty. Here, again, two or three beggars are beseeching you for alms, and you think of the scenes enacted when our Saviour was on earth and touched the eyes of the sightless. Now and then the cry of "Kill him!" meets your ears, when, with the quick revolution of your body to see whence this unpleasant sound has come, you see a man running at the top of his speed to get away from you, whom he knows he has insulted. But at last you arrive at the chapel where the services for the heathen are to be held. For a few minutes you seat yourself to take breath before entering the enclosed platform. It is a little waiting-room situated apart from the chapel, where the bookseller keeps Bibles and tracts of all kinds, and where a few moments of rest can be obtained. But the doors of the main chapel are soon thrown open, and the crowd of heathens begin to come in. If it is a cold or unpleasant day very few enter; but if, on the other hand, the day is quite warm the chapel is soon filled with curious Chinese. Perhaps the greater part of the listeners come with the desire to obtain a little rest for their heated bodies, for the sun is standing in the meridian, and a large chapel with commodious seats is a very desirable place to be in when the thermometer is in the eighties or nineties. The attendance, on this account, is always larger in the summer than in the winter, and the missionaries find that they are taxed to the utmost in the warmest part of the season and also during the warmest part of the day, namely, from 12 M. to 3 P. M., when most of the preaching is done.

As the different ones enter, some taking seats and others standing, vacantly gazing at everything about them, a Chinese preacher ascends the platform, and, without any introduction, reads a text from the Bible and commences to discourse upon it. Some seem to listen to his words, although very few seem to comprehend his meaning; but he speaks on for half an hour without notes; but during that time his audience has entirely changed, and he might just as well commence at the beginning and repeat what he has said before, for but a few have remained to listen to all his discourse. But a foreign missionary succeeds him to the platform, choosing his text and preaching a sermon upon it. Whichever method of preaching, the written or the extemporaneous, he may have practiced at home, he knows that the latter is the only method that he can employ before this heathen audience. The Chinese are, as a rule, surprised to find a foreigner speaking their language of many tones, and so they press as close to him as possible. They may not understand him very well; still it is something new to hear a non-resident speaking in their own tongue. The foreign missionaries, as compared with the Chinese preachers, are like the new ministers compared with the old in America; every one comes to hear them, no matter whether it is to their profit or not. At the end of his allotted half or three-quarters of an hour, perhaps, another Chinese preacher preaches a sermon, so that one service for the heathen may sometimes have as many as four sermons. This is, how-

ever, only the case when there are a number of helpers, or some beginners wish to practice speaking Chinese. Sometimes it is the case that there is only one preacher, and he has only three or four listeners; and yet I have listened to one of these natives preaching to a small number of three or four men with as much fervor as Demosthenes exhibited when he stood before a Grecian assembly. I will not say that he was as eloquent, nor as instructive, as that Athenian orator, but he had at least as much earnestness, for the smoking of his auditors did not cool the ardor of his passion, but he seemed to have imbibed that admonition given by one: "When you preach preach as if to archangels, no matter what your audience may be." As I watched his movements and heard his impassioned words, I wandered in thought to the different pulpits of America, and thought how many of the American ministers would have as much zeal when addressing but so few hearers, and these only very listless. Surely, the task of the Chinese preacher is no easy one. He is called upon to assail the belief of his ancestors, and to preach against practices which are held most righteous and dear to the heart of the Chinese. Standing thus alone in the midst of his railing foes, he represents, indeed, a picture of the heroic.

But you will ask how much does this chapel-preaching accomplish. That, of course, is only known to God; but as far as human observation extends it is only one of the agencies to reach the masses, and perhaps a small one at that, for the missionaries who have been longest upon the field say that their labors have been chiefly blessed with individual cases. No doubt this factor of the work forms its part in the Christian work among the Chinese in diffusing a general knowledge of the truth and of paving the way for the after instruction. Many of these hearers go home after they have heard the gospel in the city, and when the missionary comes to his village he is not altogether a stranger to the name of Jesus, and is more easily led to the truth. Chinese preachers, like some others of our own class, have a very strong tendency to leave the pure gospel and talk about what the Chinese books say, but there is many a hearer for whom all this literary talk is far too elevated, and if one would wish to benefit this people he must learn to speak in the language of the people, and illustrate his truth with many an example drawn from the common life; or, what is better still, make the various gospel narratives of miracles and parables the subject of his discourses. As missionaries, we can only hope to have secured success when we have been enabled to teach the natives how to preach, so that they will hold up the truth in all its simplicity and power.

C. R. HAGER.

The Present Outlook for Prohibition.

[Read before the Monday Club by Rev. George Morris.]

The Prohibition party was organized in 1869, and encouraging progress has been made every year, but never has the outlook appeared so hopeful, so auspicious, as now. The popular mind being interested in this matter, whiskeyites feel this Temperance people see the fallacy and folly of compromise and half-way measures. In a word, the subject has taken possession of the minds, hearts, wills and votes of the people as never before, and multitudes are with us to-day who thought us fanatics a very short time ago, and the prospects are that tens, and perhaps hundreds, of thousands will cluster beneath and rally around the good, pure flag of Prohibition this year.

Many agencies have tended to the present wide-spread adoption of our principles. These principles are right, and, therefore, we know must prevail. Temperance work has done much to advance this cause. Liquorities, by their declared determination to dominate the politics of the nation, have opened the public eye to their influence, power and designs. Already said liquorities see the handwriting on the wall. They know that their craft is in danger. They feel they are being weighed in the balance and found wanting.

It is truly wonderful to note how rapidly Prohibition is progressing and extending. Representative men and leaders are coming over to our cause. Governor St. John of Kansas, long a Republican Prohibitionist, says hereafter he will be found with the Prohibition party.

At the Prohibition Home Protection State Convention in Illinois, just recently held, Governor St. John said: "I have been a Republican all my political life. I have had my Republicanism burned and blistered in every bone and fiber of my organization, and know what it is to suffer for principle's sake, and no one regrets the circumstances that compel me to leave the old party more than I do. But with me it is a matter, not of policy, but of principle, and God helping me, if I live until the November election, I shall condemn the inexcusable cowardice of the Chicago Convention by my ballot and I shall continue to condemn it by my voice and vote as long as I live and there is a legalized dramsop in the land."

General Clinton B. Fiske, leader of Republican forces in New Jersey for many years, comes out straight for the Prohi-

bition party. Joshua Bailey thirty years and more led Maine Republicans to victory, but has now grasped the Prohibition standard. General Hawley of Michigan has declared for Prohibition third party. U. S. Senator Blair of New Hampshire, ex-Governor Blair of Missouri and Governor Colquhoun of Georgia have declared openly for the Prohibition party.

The States are rallying beneath our flag. Recent advices from Illinois indicate that the people are most enthusiastic on the temperance question from one end of the State to the other. The Prohibition Convention, recently in session there, was the largest political State gathering ever seen in Illinois, and political prophets say it is almost certain Illinois will cast a plurality vote for Prohibition electors.

Look at Ohio. Read the following resolution adopted by the Prohibition State Convention of that State:

"Resolved, That the false count of the second amendment of 1883 was a fraud of unparalleled magnitude upon popular government and a national result of the league of ruling politics with the liquor crime, and that hereafter we demand a full count for Northern freemen, as well as a fair count for Southern freedmen, and we invite all who voted for said amendment to unite with us to secure State and national prohibition."

False returns and fraudulent count made 363,000 votes read as 323,000, and thus swindled and defeated the popular voice; but that voice will be heard and the votes counted in the Prohibition State of Ohio.

In Michigan, at the elections last spring, Prohibition carried most of the towns and counties. This places the election boards, etc., in the hands of our party, and Michigan will doubtless make a grand record for our cause this fall.

Kansas will undoubtedly make a good record. It is said the Prohibitionists there will elect the Presidential Electors.

It is believed that our party will sweep Iowa by a 20,000 majority in November.

In Missouri, Georgia, Tennessee, Texas, North Carolina and Louisiana the people are wide awake in favor of Prohibition. Georgia has Prohibition in eighty-seven out of its 138 counties. G. W. Bain, writing from Kentucky of the late Legislature says: "Almost every bill for temperance has passed that was presented—and hundreds have been presented. Five whole counties asked for prohibition, and the bill passed both houses." The reporter of the *Courier-Journal* said: "A barrel of temperance petitions was presented, asking for prohibition around school-houses, churches and hamlets, and all went through like 'greased lightning.' A member of the Senate arose and said, 'I move this body adjourn, for if it remains in session two hours longer, all the State will be under prohibition.'"

Twelve States recently petitioned Congress for prohibition in the District of Columbia.

Maine, New Hampshire, Massachusetts, Connecticut, Vermont, New Jersey, Delaware and Rhode Island, it is asserted, are almost certain to cast pluralities and majorities for the Prohibition nominees this fall.

In Indiana, 35,000 signed the call for the Prohibition State Convention.

The question is growing in New York. Over 100,000 citizens have petitioned the State Legislature to submit this question to the vote of the people. The Legislature elected under promise to do this refused it.

Massachusetts recently petitioned for Constitutional amendment with a petition having 106,000 signatures.

In a word, it may be said that the great question has been agitated in the legislative halls of every State and Territory in the nation to remove the licensed liquor curse from beneath the protection of the laws of the land. The agitation will go on until this entire land is protected against the desolations of whiskey and the whisky traffic, by the mighty palladium of a National Prohibitory law.

Letter from Salem, Or.

DEAR PACIFIC: Our printers engineered a genuine Fourth of July celebration for us. Among the fir-trees of Marion square a crowd of several thousand found ample accommodation. The utmost good feeling prevailed through all the exercises. I think there is reason to thank God and take courage when so many men, women and children can give themselves up to pleasure-seeking for a whole day and yet keep within such orderly bounds. The day had all that the most perfect weather could confer. The outdoor air was full of a sweet and pure quality that made breathing it a delight. The usual programme occupied the time and people through the forenoon, and after dinner there was a series of comical contests for prizes, winding up with fireworks, etc. A glorious moonlight night made the journey home pleasant for farmers and country people, who had gathered from far and near.

Sunday morning brought again the unexpected rain. We have only had one or two entirely clear Sabbaths since Easter, but the intervening days are so clear and bright we are surprised that they are so soon clouded. The communion sermon was from the phrase "for

Jesus sake," and was very appropriate. I think in our case, not to make too much of forms and observances, we often fail to get all the spiritual help possible out of the Lord's Supper. A crumb of bread and a drop of wine taken in loving remembrance of the Lord Christ become the tangible symbols of a love that the soul finds inexhaustibly full of refreshment, comfort, and strength. To be occupied in speculation about the material aspect of the rite may be to miss all the wonderful significance of its tender simplicity.

Sunday-school lessons begin in the Old Testament again. King David's brilliant reign ought to be found full of interest. Our new Superintendent, Dr. Givens, takes hold of his work with hearty sympathy and good-will. We mean to make an effort to enlist our children's help in behalf of the new *Morning Star* fund.

This week our Annual Association is to meet in Portland. Shall the Association be held over the Sabbath? is a question that will come up for settlement. Our custom has been to make Association Sunday a day of special religious exercises, and it has been felt to be the last great day of the feast, and appreciated accordingly. I do not know what convincing argument will be used to change the time, but if it shall be made to seem really for the best we can at least try it.

Our Salem people had the pleasure of listening to Mrs. Foster July 7th. She made a very favorable impression and a strong argument for prohibition at the same time.

S. C. H.

Salem, July 9, 1884.

A New Association.

A Congressional Association for New Mexico and Arizona was organized at Albuquerque, N. M., June 19-22. Some six churches and eight or nine ministers united in the organization.

Rev. T. C. Hunt, of Prescott, Arizona, was chosen Moderator. He and his delegate traveled by rail and stage four hundred and sixty miles to reach the meeting. Rev. Messrs. Westervelt and Cross of Denver came five hundred miles in another direction to bring the greetings of the Colorado Association, and help in such ways as they could. Rev. J. M. Ashley represented the whole line of the Atlantic and Pacific railroad, a field over five hundred miles long.

Able papers were presented on Comity, the New Creed and Temperance. Educational matters were fully discussed. There was a strong feeling that more ought to be done among the Indians and Mexicans. Many interesting facts were given by Prof. McPherson, who has charge of the New West Academy at Albuquerque, and by Rev. J. M. Ashley.

Much interest was added to the meeting by the examination of Mr. G. U. Anceita, a Mexican, who is doing missionary work among the Mexicans. While a student in a Catholic college he began to read the Bible, and was thus led to renounce Romanism. He was licensed to preach, and also received to the church at Albuquerque.

The few churches of our order in New Mexico and Arizona are manned by men of marked ability, who are doing a noble work on the frontier. The pastor at Prescott wrote one hundred new sermons last year.

No one was more rejoiced at the organization of this association than Father Ashley, who four years ago went to Albuquerque and started a little church of four members, four hundred miles from the nearest Congregational church. Albuquerque—the American town—then had no existence; now it is a flourishing railroad town of five or six thousand inhabitants, with a street railroad, gas-works, water-works, the telephone, the electric light, etc. Surely it pays to promptly occupy such points. This church has now a neat building that is rapidly growing too small, a good pastor and an energetic, working membership.—*R. T. C. in The Advance.*

At the invitation of the Trustees of Oahu College, Rev. E. G. Beckwith, D. D., President of the institution from 1854 to 1859, delivered an address on "Culture and Life" in For-street Church, Honolulu, on Monday evening, June 30th. Dr. Beckwith was hopeful of a glorious future for the Islands, and for the college. In words stirring of eloquence, and with sentiments of fervent loyalty to Jesus Christ, as the peerless embodiment of a divine humanity, he urged the duty of furnishing for the children of this community the highest culture. So only could life be in its capacity and quality what he believes possible for a manhood, that can grow heavenward without limit. This he advocated as obligatory upon parents and society in view of the discontent of ignorant, the dangers of littleness in positions of official responsibilities, the serene satisfaction of a well-rounded and broad, cultured manhood. The address is to be published, and we hope all our readers will catch the enthusiasm and the hopefulness of one, whose love for Hawaii and for its prosperity, has only grown more intense by twenty-five years of absence.—*The Friend.*

The assessment roll of Santa Cruz county shows an increase of nearly \$720,000 over that of last year.

Foods and Their Nutritive Values.

My title is comprehensive. Not wishing to occupy too much space, I will condense my information. I will try to be brief, yet to the point.

If we carefully consider, we shall find that nearly all we eat is really produced, in the first place, from the earth. We know it is so regarding fruits, grains and vegetables, and it is none the less true as regards flesh meat. Of what is the flesh of the ox, sheep, etc., composed? Is it not of the grains, roots and grasses the animals eat? Seeing that a good diet can be obtained without eating these animals, or taking it second-hand, why are we not satisfied with it? Is the grain or vegetable enhanced in value by being first partaken of by the cow or sheep? It does not appear so, for we learn that in 100 lbs. of lean beef there are 72 lbs. of water and only 28 lbs. of solid matter, while in the same proportion of peas, lentils, oatmeal, wheatmeal and barleymeal, there are 85 lbs. of solid matter and only 15 lbs. of water. Rice contains 87 lbs. of solid matter out of 100 lbs. Maize meal 86 lbs. and beans 82 lbs.

From this it is seen that many vegetables and grains contain far more nutriment than meat. One might live upon fruits and nuts, for the former, when ripe, are rich in saccharine matter, and the latter have a large percentage of nitrogen. Add to this whole-meal bread and good milk, and the fare is "fit to be set before a king." And what a reduction of kitchen work! Think of the time and labor spent in trying to please and satisfy the *perverted* appetite! What a curtailing of aches and pains, for many of the diseases humanity seems heir to are brought about by an injudicious choice of food. A fruit and grain diet, too, is less stimulating, hence the bodily functions perform their work more as intended and life is lengthened thereby.

I cannot, just now, go into the chemistry of foods and show how much of the solid part is nitrogen, sugar, fat, etc., but will try to at some future date.

"Can a people really exist and be strong without meat?" some may ask. Yes. Take the Scotch. Can a race more efficient bodily, morally, or mentally, be found? And yet their chief food is oatmeal. Take the majority of the laboring classes in England and Ireland; their wages will not allow of meat, save, perhaps once a week. Are they unable to undergo their daily toil? Nay. They are far stronger and healthier than the rich man's son fed upon the choicest of meats. Examples might be given of the Chinese, Japanese, and others, where flesh meats, if not excluded, form a very small part of their diet.

In loading our tables with meats and highly seasoned foods we are imposing a work upon the system that is breaking it down, and then we wonder why we are ill.

Let us go back to the race at its beginning. How did the ancients live? "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat."

ATHENA.

Three carloads of fruit were sent East by Saturday evening's express train and one last evening. The exportation of fruit and vegetables from Sacramento is a business assuming immense proportions. *Sacramento Union, July 14th.*

The Woman's Board OF THE PACIFIC.

President, Miss LUCY M. FAY, 1312 Taylor Street, San Francisco.
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Mrs. J. H. WARREN, 1526 Eddy St., San Francisco, and Mrs. I. E. Dwinell, Redwood City, Home Secretaries.

Our Boys.

BY MARY E. STONE.

"Can they be won to the love of missions?" I reply, "Yes, most certainly, and if they are early brought into sympathy with the missionary cause, thoroughly informed and instructed regarding the needs and condition of the heathen, they will, when older, be ready to take upon themselves their share of this great work."

I acknowledge that it is difficult to get them started in the work; but when interested they are most enthusiastic and generous, and easily stimulated to self-denial and effort. When the question of children's missionary societies is raised, the first thought is of the girls, because being more satisfied with in-door occupation they can be easily resolved into sewing societies, and something can readily be found to employ their hands.

To induce the boys to leave their outdoor sports and come quietly into the house to a missionary meeting requires something by way of inducement—something to raise their expectations. So let a cheerful, sympathetic leader be found who loves the cause and believes in the boys, and who is ingenious in devising a

variety of exercises. Then call the boys together, assuring them that their meeting will not be long, and that they will be largely responsible for carrying it on. Bring before them the special needs of the heathen, arousing their sympathy by incidents from real life, and contrasting the desolate home-life of these poor children with their own. Organize the society at the first meeting, officers being chosen from their own number, the Secretary to write a brief report of each meeting.

The members can always be asked to contribute something to the meetings, sometimes by bringing in some picture or story from their books of travel or history bearing upon the subject for the day, sometimes by a dialogue or recitation.

A half-hour may be spent in preparing scrap-books, dissected puzzles and pasting pictures on cambric leaves, which can afterwards be sent to the missionary children or children's hospitals. For this work let the children be asked to bring in their scissors, old illustrated papers, bottles of mucilage and pieces of paste-board.

Of course, contributions are to be solicited and the ways and means of getting money must be planned for. They may be encouraged to raise vegetables for sale or consecrate a hen to the missionary cause. Some boys have found popcorn quite a profitable way of making money, and others have made ingenious articles for sale with their scroll-saws and carpenter's tools. If they are stimulated to give, they will be inventive in devising means of obtaining money.

The mite-boxes and missionary jugs and banks, given out at vacation time, often contribute largely to the treasury and remind the boys of their society during the summer.

It is an unfortunate fact in too great a number of Christian families there is neither interest nor knowledge concerning missions. Therefore public entertainments should occasionally be given in order to keep up the interest and bring the society before the older people.

One has truly said that "if we want to get a certain class of mothers (and I say fathers, too,) interested in any good work it must be done through the children." "A little child shall lead them," and it does not take long for a little boy to become a missionary in his own home. The following story has recently come to my notice: "A little boy, ten years old, had repeatedly asked his father to help him to give something to the heathen, till finally he testily replied: 'What do you know about the heathen? I cannot afford to give away my hard earnings in that way.' But the little boy being well posted in missionary intelligence, day after day puzzled his head with plans for getting some money for this noble cause. At last he surprised his father by the following question: 'Papa, will you give me one potato and land enough to plant it and what it will grow for four years?' 'Why, yes,' said the unsuspecting father, glad to rid himself from any more teasing. The boy planted the potato and the first year it yielded thirteen, the following year it became a peck, and the last year several bushels, the proceeds of which he put with a glad heart into the treasury of the Lord. His father was won to the cause by his perseverance, and said to his boy: 'I did not feel that donation in the least, and after this I will join you in planting and in giving for those heathen that you love so much.'"

Parents will go with their children to one of their entertainments when they would not go to a missionary meeting, so called.

An afternoon or evening can be appointed for the opening of the mite-boxes or breaking of the jugs, to which the boys can invite their friends to come, with a small admission fee. Other things can be prepared to fill out the hour, as readings, singing and marching in costumes, or some exercise on missions which can be easily obtained from the Woman's Board rooms in Boston.

Missionary literature is abundant and of great aid in planning the meetings. "The Day-Spring," published by our Society, and "Children's Work for Children" by the Presbyterian Board, are full of valuable and instructive incidents and illustrations.

Let no leader be disheartened if there are only a few who will attend the meetings. Many of our mission circles have started with only four or five, but in a short time the numbers have largely increased.

The foregoing suggestions bring nothing new before our minds, but with the hope that some will be induced to begin work among the boys as well as the girls, this has been written. It was a lad who brought the five loaves and two fishes to the Saviour and was accepted.

It is a hindrance to the mission cause that our older brothers are not keeping pace with their sisters in the study of missionary work. Can we not redeem what has been lost in this direction, by feeling now a responsibility resting upon us to commence at once with our boys, praying constantly that it may be for the honor and glory of the Saviour, who died to redeem the whole world, and who bids us pray that more laborers may be sent into the harvest field.

St. Johnsbury, Vt.

The New South.

BY DR. WALTER M. BARROWS.

[Read at the National Anniversary of the American Home Missionary Society, in Saratoga Springs, N. Y., June 4, 1884.]

The work of this Society during the past year in the North and West has been spread out before you in the paper to which you have just listened. At the request of the Executive Committee the following paper has been prepared on "Our Work in the South," in order to show what is being done and what ought to be done in this part of our common country. There is a phrase gaining currency at the present time that is full of significance. It is "The New South." What is meant by it? It is not used to designate a portion of the late slave-holding States, now, for the first time, opened for settlement. It refers rather to a new condition of things south of the Mason and Dixon line. These changed conditions are more apparent in some sections than others; but evidences of them may be found in all parts of the South. The same distinction will apply to the New West, as designating the Rocky Mountain States and Territories. This district is so called not because it is destitute of inhabitants. One portion of it has been occupied for more than three hundred years by the Mexicans. Another part has, for nearly half a century, been in the hands of the Mormons. It is called the New West, because, though long cursed with Jesuitism and polygamy, it is now open to outside influences, and is starting into new life. So, by the New South, is meant the Old South, long cursed with slavery, now freed from this evil and entering upon a new era. That there is a New South as truly as there is a New West, and that the changed conditions in the southern half of our country impose new duties upon us as Christians and Congregationalists, it is the purpose of this paper to show.

The twenty years that have elapsed since the war may be called the period of reconstruction. The work has been a slow one. Whether it might not have been hastened if different methods had been adopted, it is now useless to discuss. All will probably admit that the work is now, for the most part, accomplished. True, there are a few politicians in the North and in the South, who, from selfish motives, are trying to keep alive the passions engendered by the war. But they meet with little success. President Arthur, in his late message, made no special reference to the South—something that has not occurred before in any Presidential message for over a quarter of a century. May not this be taken as a happy augury that the sectional disputes growing out of the late war are now forever settled, and that henceforth the people can turn away from these old issues and direct their attention to those questions of civil service and revenue reform, and those weightier matters of education and evangelization that have too long been kept in the background? It is true that the South is still "solid." But it is kept "solid" only by the fear of negro domination. Remove this fear, and the whites will divide among themselves on local and national issues, and the blacks will divide on similar issues. This will certainly be for the best interests of all classes; and the fact that the statesmen of the South are beginning to see and confess this is one evidence that a new era is setting in here.

Another evidence appears in the changed social conditions of that section. The wall of partition, that separated the aristocratic planters from the yeomanry and the servile class was broken down by the cataclysm of war and emancipation. Farmers at the South are now very much upon a level. This has had a stimulating effect upon those who under the old regime had few chances to rise. They are now making steady progress in education and wealth. But it has worked in a different way upon the children of the old planters. They have found it hard to adjust themselves to the new conditions of their country life, and, being dissatisfied with their democratic environment are rushing off to the cities to engage in professional and commercial pursuits. Here they find themselves in the great currents of our national life, and are soon changed in the tone and temper of their minds. Evidences of this are seen in the softening of old prejudices and animosities; in their readiness to welcome new ideas; in their enthusiasm for the development of the material resources of their country, and their adoption, to this end, of those methods that have been so fruitful in the North.

It is felt that one great need of the South is more people to cultivate the millions of acres of unoccupied land, and more capital to develop its vast mineral resources, and to build up those manufacturing plants that will utilize and give value to the products of the mines and fields. It is felt that more intelligent white people are needed there, not only for the sake of the native whites, but also for the sake of the blacks, who are an imitative race and who need to be taught new methods in agriculture and mechanic arts. A prominent Southerner, in a recent speech, confessed that the old aristocratic tendencies of the South stood in the way of its industrial progress, and he said: "A thousand educated Germans or Scandinavians thrown into the State of Texas would do more for its development, and bring more actual wealth out of its resources, than could ever be hoped for from the native Texas."

But of all immigrants the Yankee is most heartily welcomed when he goes there with brain and brawn and money to develop the country. This was not true a few years ago, but it is true now in large sections of the South, and this in itself is one of the most hopeful signs of the times.

But not only are the Southern people willing that immigrants from the North

and from Europe should settle among them; they are taking active measures to induce them to come. For this purpose a Southern Immigration Association has been organized, and it has already adopted plans of work and is carrying them out. It is disseminating information as to the advantages of the Southern States for agriculture, manufacturing and mining. It is to establish an agency in New York city that will turn the attention of the incoming millions that pass through Castle Garden to the South with its inviting climate, its rich soil, its plentiful rainfall. It is also taking measures to open direct steam communication between the Southern cities and the leading ports of Europe. The President of the Association calls attention to the fact that while the fourteen Southern States embraced within the limits of their organization, viz.: the two Virginias, the two Carolinas, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky and Tennessee, with an area of 887,480 square miles, i. e., larger than the combined areas of Austria, Hungary, France, Germany, Great Britain, Ireland, Belgium, Holland, Denmark, Portugal and Switzerland—while these Southern States comprise an area of rich and productive soil equal to so large a part of Europe, they contain a population of only 17,425,575, which is less than half the population of Austria-Hungary, an empire that is smaller than the single State of Texas.

Three times the present population of our whole country could be added to the population now in the South, and the people would not be as closely crowded as they are in some of the leading countries of Europe. These facts are beginning to be appreciated by the more enterprising of the Southern people, and they are acting in view of them. The expositions that have been held in Atlanta and Louisville are a proof of this. The influx of northern capital and population, and the wonderful industrial revival that followed these expositions, have led to the inauguration of a still greater scheme, a World's Exposition to be opened the coming fall in New Orleans. This will hasten forward the political and social changes already taking place.

Thus it is not difficult to find in the South a new South, partly the result of outside influences, but not wholly. A new spirit has been awakened in the Southern people. They are possessed with new hopes and aspirations, and are convinced that there is a grander destiny in store for them than was possible as long as slavery was the corner-stone of their institutions.

The question now comes—What new duties do these changed conditions of society at the South impose upon us? This can best be answered by directing attention to those States where these changed conditions are most apparent. Foremost among such states

MISSOURI.

This was one of the late slave-holding States, and the Missourians did what they could to fasten slavery upon Kansas. But, even before the war, changes for the better began to take place in that State, due in part to its central position and its great size. While its southern border is on a parallel with central Tennessee and North Carolina, its northern border is on a parallel with New York city. It is thus projected into the current of westward immigration, and it is a State so rich in its resources that hundreds of thousands have sought homes within its borders. This has made Missouri the most populous and prosperous of all the Southern States.

Here, then, was an inviting field for missionary work. How well your Home Missionary Society improved it will appear from the following facts: At the close of the war this Society had four missionaries at work in the State. In one year from that time the number had been increased to nineteen; in two years to twenty-five; in three years to thirty-one; in six years to forty-two. These missionaries have found that the Southern people are good enough material for Congregational churches. In many cases a majority of the members are Southerners. Take for example the Fifth Congregational church of St. Louis. In a thickly-settled part of the city, eight blocks from any Protestant place of worship, the Presbyterians organized a church, and for thirteen years endeavored to nurse it into strength. But, after spending twenty-two thousand dollars on the property alone, and all those years of toil, they gave it up as a hopeless task. The pastor and people of the Pilgrim Congregational church then bought the property and started a prayer-meeting and Sunday-school in this destitute neighborhood. Six months later they secured a minister, and asked the American Home Missionary Society to pledge one thousand dollars a year for three years toward his support. The pledge was made, but five hundred dollars of the amount was never called for. In two and one-half years from the time the minister began his work, the church was self-supporting, and has already paid back to the mother Society nearly four hundred dollars. It is now but three years old, and yet it has received three hundred members—one hundred and ninety-five of these on the confession of their faith. Not forty of the whole number can be said to be of Congregational antecedents. Fourteen denominations and eleven nationalities are represented in the membership, and yet a more harmonious and energetic church it would be difficult to find. These are only a few of the interesting facts in the history of the Fifth Congregational church of St. Louis, and there is no good reason why this splendid success should not be repeated in every Southern city. But our New Testament polity has proved itself equally adapted to the country towns. The records of the Springfield Association of Congregational churches will show this.

In Southwest Missouri we have about twenty-five churches, and all but one have been organized within the last fifteen years. This one is an independent Presbyterian church, which for two generations witnessed against slavery, first in Tennessee, then in Mississippi and then in Missouri. Its representatives rode for three days over the mountains to seek fellowship with our churches. Two other churches of this Association, up to the time of their having a hundred members, never had a minister or a member acquainted by birth or training with Congregationalism. And yet no part of our broad missionary field has been more abundantly blessed with revivals than has Southwest Missouri. Taking the State as a whole, the gain in membership last year to our churches lacked only twenty-two of equaling the gain in all New England. Was not Dr. Strieby right, when, in his paper read before the last National Council, he said: "With the close of the war in 1865, the enlargement began in Missouri which is the glory in the achievements of Congregationalism in modern times?" But cannot the success that has been wrought in Missouri be repeated in other Southern States? In other words, are not the conditions as favorable in other parts of the South as they were in Missouri at the close of the war?

Perfection.

"It is written there is none righteous, no, not one." (Rom. iii: 10.)

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.)

"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would." (Gal. v: 17.)

"For we know that the law is spiritual, but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not, but what I hate, that do I. Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that do I. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. So with the mind, I myself serve the law of God, but with the flesh the law of sin. (Rom. vii: 14, 15, 17-23.)

Such was Paul's perfection. How, then, may we know that we are the children of God? "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii: 5.) "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. x: 9.) Verily, verily, I say unto you: He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v: 24.) "He that believeth on the Son hath everlasting life." (John iii: 36.) "By this shall all men know that ye are my disciples, if ye have love one to another." (John viii: 35.) "We know that we have passed from death unto life, because we love the brethren." (1 John iii: 14.) "Whosoever believeth that Jesus is the Christ is born of God." (1 John v: 1.) "Whosoever shall confess me before men, I will confess before my Father in heaven." (Matt. x: 32.) "The Spirit itself beareth witness with our spirit that we are the children of God." (Rom. viii: 16.) "Hereby know we that we dwell in him and he in us, because he has given us of his spirit." (1 John iv: 13.) "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (John v: 13.)

Oakland, Cal. W. L. BERRY.

Dr. Marvin R. Vincent, in a recent lecture before the Union Theological Seminary, made the following distinction between exposition and comment: "Exposition differs from comment as a house differs from its timbers, or a living body from its bones. Commentary is the raw material of exposition. Good commentary is bullion; good exposition, coin. No amount of acquaintance with the letter of Scripture alone will ever make a good expositor. Exposition demands the best of him who attempts it, and not the dregs or the spillings of his mind. It will not be enough for you to give the people the word in the form in which you have received it from these teachers; it must be translated into your own heart-life. The Word of God demands usury of every soul which it enters. Everywhere along the rigid lines of critical exegesis fresh suggestions will spring up like wayside flowers, and new views of truth flash upon you like intuitions. Wrestling the Scripture, whether to the support of a conceit, a dogma or a moral or reformatory hobby, is a sin."

The apostles designated believers as saints, and this was common even after their time. The term, however, at length became restricted in its use, and is now generally applied to deceased persons who have been canonized, or placed in the catalogue of saints, by the Church of Rome.

The Crown Princess of Germany laid the foundation-stone of the first English church in Berlin on the birthday of Queen Victoria, her mother.

Literary and Educational

Rev. Dwight E. Marvin, pastor of the First Congregational church, East Albany, N. Y., has written a very lovely little tract on "Winning Souls." A copy of the tract has been sent to us by his brother, Dr. Frederic R. Marvin, well known to our readers as the pastor of the Congregational church in Portland, Or. The tract is practical, scriptural, and well calculated to help any who earnestly desire to win souls for Christ. The work is quite in the line of the best work of Mr. Moody and other successful evangelists, and we commend it to all Bible-workers. The tract can be obtained of the author at East Albany, N. Y.

ONE THOUSAND POPULAR QUOTATIONS.—We have just received a handsome, paper-covered book with the above title. It contains more than one thousand popular quotations from standard authors. In addition to the quotations, it also contains nearly three hundred selections for writing in autograph albums. It is the most complete book of the kind ever issued for the price. It contains 120 pages, and will be sent in paper cover for 25 cents, or in cloth for 50 cents, by J. S. Ogilvie & Co., publishers, 31 Rose street, New York.

"Old Testament Ethics Vindicated," which was reviewed in THE PACIFIC recently, can be obtained postpaid by sending \$1.50 to the author, Rev. W. A. Jarrell, Oakland, Cal. To ministers wholly engaged in the ministry on only \$1,000 per year it will be mailed for \$1.25; and to ministers wholly engaged in the ministry on only \$600, or less, it will be mailed for but \$1, by sending to the above address.

The living presence of virtue in the motives and in the actions, its unconscious manifestation in the daily temper and conduct, constitutes the visible basis to a good name. A man of this sort is entitled to a good name. He has a natural right to defend it. It is dearer to him than all riches—money compared to it is merest trash. More precious than life itself, every instinct of virtue demands of him its protection. In such men the world confides in times of danger. The churches look to them in seasons of coldness and treachery. Others are uncertain and unstable. They cannot be relied on. In temptations they fail. Amid violent storms they go down or are driven to sea and lost. When there is no strain on the moral forces of their lives—when the world goes well and roaring popularly, high office and sounding titles elevate them above the reach of criticism and keep the eye of scrutiny at a distance, then their names are good enough. But under the pressure of some new temptation, or the influence of some new ambition, an unexpected turn of fortune's wheel, discloses the fact that the heart is unsound, and that the name hitherto regarded as the synonym of truth, like a thick but beautiful veil over a face hideous with cancer, has only served to cover a rotten and loathsome heart. "The name of the righteous shall be had in everlasting remembrance," but "the name of the wicked shall rot."

LUMINOUS PAINT.—We are told that luminous paint will presently supersede several modes of illumination. First, maybe, it will be used in painting the rims of doors and lines of passage, so that we may find our way about the house by night without candle or gas. Then ceilings will be luminous, and every room sufficiently lighted on the darkest night to be traversed without difficulty. Large interiors, such as those of churches, will thus be dimly lit. In time the outside of all buildings in towns will be painted, in whole or in part, with luminous paint, so that when the sun sets, a coruscating city, having no shadows, will rise like an exhalation, and there will be no need of its streets of lamps, gas, or electric light. Thus thoroughfares will be illuminated, with the exception of those underground, or in comparatively sunless climes and periods, for the paint we are thinking of must be exposed to some light by day in order that it may shine by night, and there might be a needless expenditure of energy in making it shine by exposure to the rays of artificial light. Railway carriages, however, could be made to glow softly within and without, and most especially road vehicles. These could be made visible on dark country roads, without carriage lamps or moon; and gate posts might be made to shine like mill pillars of fire. The use of luminous paint, moreover, will be invaluable in the case of ships, buoys, and harbors. Collisions will be rendered as unlikely by night as by day, and channels will become distinctly visible. As we reflect, the uses to which this paint will be put multiplies themselves inculcably, when once it can be produced at a moderate cost.

Why should not the assembling of an ecclesiastical body, composed of a large number of leading ministers and laymen of the Church, be made the occasion of special efforts for the conversion of sinners and the salvation of souls? If half the time spent in useless debate were spent in sincere devotion, the business would often be transacted more satisfactorily, and a far better religious impression left upon the minds of the people. The members of these assemblies should remember that they act under great responsibility, and that they will be held accountable not only for the business which they transact, but for the influence which they exert. Not only should the end at which they aim be a proper one, but they should seek to bring it about in a proper manner.

The light of the sun reveals to us the objects that surround us in the world, and afford us an opportunity of seeing and admiring the works of the great Creator. So the light of the Gospel reveals to us our real character as sinners, lost and ruined by transgression. It also shows the love and compassion of our heavenly Father in providing mercy and salvation for the lost. Its language is, "Whosoever will, let him take of the water of life freely." As the light of the sun shines freely upon the world, so the light of the Gospel is also free.

AGENTS Wanted for our new book **BURIED VITIES RECOVERED**. Buried Nations exhumed; obliterated history written. The designs of Parthians, Prophets and Kings unfolded. Great discoveries. Latest researches from Pyramids, Temples and Ruins. Plans to a child; absorbing to all. **Richly Illustrated**. New maps. Low price. Sells grandly. Subscribers delighted. **Wm. Garretson & Co.**, 205 Washington St., San Francisco, Cal.

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Home Circle.

An Answered Prayer.

"O, give me a message of quiet,"
I asked in my morning prayer;
For the turbulent trouble within me
Is more than my heart can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only canst give me peace."

I opened the old, old Bible
And looked at a page of Psalms,
Till the wintry sea of my trouble
Was smoothed by its Summer calms.
For the words that have helped so many,
And the pages have seemed more dear—
Seemed new in their power to comfort,
And they brought me my word of cheer.

Like music of solemn singing
These words came down to me:
"The Lord is slow to anger,
And of mercy great is He;
Each generation praiseth
His work of long renown;
The Lord upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted!
I knew the Lord was nigh;
All that was making me sorry
Would be better by and by.
I had but to wait in patience,
And keep by my Father's side,
And nothing would really hurt me,
Whatever might betide.

—[Marianne Farmingham.]

Are You a Christian?

A friend of mine, some time ago, was traveling the wilds of Orissa. As he pursued his way, he came in sight of an officer's tent. The officer, seeing he was a European, invited him to dinner. He accepted the invitation, and after the repast, the officer said: "Mr. Wilkinson, you have come out here to convert the Hindus?"

"Yes, that is my object," answered my friend.

"And a pretty affair," rejoined the officer, "you will make of it; you don't know these fellows so well as I do."

"Ah sir, I think I know something of them already."

"Ah, but you have not had to deal with them as I have. If you had been accustomed to the command of a company of Sepoys, you would soon find out their duplicity and faithlessness."

Mr. Wilkinson assured him he knew some converts whose earnestness and sincerity were beyond all suspicion and question.

"Ah!" said the officer; I should like to examine them."

"Your wish can soon be gratified, for here is one of them coming up the avenue. Gunga," continued Mr. Wilkinson, addressing the native who entered, "here is a gentleman who wishes to examine you as to your Christianity."

"What right has he to examine me?" inquired Gunga; "and does he mean to do so in anger or in ridicule?"

"So," said the officer, "you have turned Christian?"

"Yes."

"How did you get your living before you turned Christian?"

Gunga was astonished. He was also grieved.

"I am a Brahmin," said he, throwing back his robe over his shoulders, and exhibiting a mark that attested the fact. He could not conceive how such a question could be asked of him.

The officer, somewhat abashed, asked how he had felt before he became a Christian.

He replied, "I felt that I, like all my countrymen, was in miserable darkness; I longed for the truth, but I could not find it. At length, I heard that the light of truth was to be found on the Padme side, and thither I instantly repaired to light my own taper at the source. I found what I sought for, and I carried my candle to the bazaars and public places, that I might communicate the same light to others."

As he went on, the officer admitted to Mr. Wilkinson that this was indeed something which he had not expected to hear. A tear stood in his eye as he spoke. He had found in a Hindu a true believer in the Lord Jesus Christ; and he was preparing to retire, to indulge in his own meditations, when Gunga said:

"I like now to examine you; are you a Christian? Are you, indeed, a Christian?"

This was an arrow to the officer's heart; and this question, asked in Christian simplicity, became the means of his conversion.—[Good News.]

Prayer and Breakfast.

Some years ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A horn was blown, and they came in and ate and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling, while he read and prayed, was more than he could afford; so Satan suggested and the good man yielded. His pious wife saw with grief that the family altar was neglected; that her husband, in haste to get rich, was parting with God. She pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The

good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband; "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't any time to eat it."

"Have time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers again every morning, no matter how busy we are, or how many workmen I have."

She got the breakfast and he kept his word. The lesson was a good one and never forgotten.—[Review.]

Brevities.

Louisville, Ky., is to have another Southern Exposition, beginning August 16th and closing October 25th. The attendance last year was 770,048.

The Bank of New York, of which Alexander Hamilton was one of the founders, and which was the first established in that city, celebrated its 100th anniversary recently.

Prince Albert Victor, eldest son of the Prince of Wales, made his maiden public speech at a recent meeting for establishing a Universities Mission in the East End of London.

A public meeting is to be held in the Mansion House, London, August 1st, to celebrate the fiftieth anniversary of the emancipation of the slaves in all the colonies of Great Britain.

The King of the Maoris, the aborigines of New Zealand, is on a visit to England, to petition the Government to redress the wrongs his people have suffered from the British colonists.

Washington is said to be the banner city of the country for the attendance of its children on Sunday-schools, as 23 per cent. are on the rolls of its 176 schools, while Brooklyn has but 16 per cent.

The Emperor William recently laid the corner-stone of a new Parliament House in Berlin, which is to be 551 feet long and 370 wide, and one of the finest buildings of its kind in the world.

The discovery of petroleum in the extreme northwest of India, it is thought, will have a decided bearing on the development of that country, and its commercial and political relations with other countries.

The Lodiana Mission of the Presbyterian Board in Northern India will celebrate its Jubilee next December, it having been founded in 1834. It is proposed to enlarge the mission church to double its size.

Bishop H. C. Potter of New York city proposes that every Episcopal clergyman whose salary is \$3,000 or over shall contribute an annual percentage of it to increase the income of those whose salaries are under \$1,000.

Mr. Graham and his two Swiss guides, who are scaling the high peaks of the Himalaya mountains in India, have discovered two higher than Mt. Everest, which is 29,002 feet high, and hitherto supposed to be the highest in the world.

The list of centenarians, but young-hearted, stockholders of the new mission ship, *Morning Star*, is increasing. One in Bath, Me., is 100 years and three months old, one in Postville, Ia., is 101 years, and one in Canterbury, N. H., was 103 years old April 6th.

Captain Turpie of the mission ship, *John Williams*, of the London Missionary Society, says that in his twenty-eight years' experience with it he never earned a sixpence by trade, but that wherever the missionary had gone in the South Pacific the trader had followed.

An illustration of the changes of a generation was given by Rev. Dr. Atkinson of Oregon at the late Annual Meeting of the American Home Missionary Society at Saratoga. He stated that it took him eight months to get to Oregon when he went out in 1847, but that he came back in six days.

Mr. Moody says that nineteen out of twenty of the backsliders among the converts at his meetings in Great Britain eight years ago have been drawn away by the public-house.

Mrs. James W. Boeler of Carlisle, Pa., is to erect a new library building for Dickinson College as a memorial of her deceased husband, who last year gave \$10,000 to the college.

The library of the late Rev. George Morris of Baltimore, containing over 1,000 volumes, some very rare and valuable, has been given by his heirs to the Theological Seminary of the Northwest.

Mrs. H. S. Haggood of Althol, Mass., has over 3,000 almanacs, mostly American, including nearly complete sets of twenty-five of the most important. The oldest is one issued by Nathaniel Ames in 1731.

The American Oriental Society is shortly to send an exploring expedition to the valleys of the Euphrates and Tigris, under the charge of Dr. W. H. Ward of the *Independent*, the expenses to be paid by Miss Catherine L. Wolfe.

The Dean of the Greek Department of the Chautauqua School of Theology proposes to teach the rudimentary elements of New Testament Greek by a kindergarten system at their summer session, which will continue from July 28th to August 22d.

The Seventh Presbyterian church of New York recently laid the corner-stone of a six-story edifice, designed to be a home for single men and a pleasant resort for the young men of the neighborhood. It is appropriately called the "Hatfield House," after Rev. Dr. E. F. Hatfield, the former pastor of the church.

Sonora is to build a Presbyterian church.

At Myrtle creek in the Umpqua valley, Or., a neat Presbyterian church is being built.

The Episcopal convocation to be held at Seattle, W. T., has been postponed until July 24th.

The next General Assembly of the United Presbyterian Church will be held at Topeka, Kansas.

A Baptist church in Brooklyn offers \$75 per Sunday for a pulpit supply during the pastor's summer vacation.

Rochester, N. Y., now a city of 90,000 inhabitants, celebrated the fiftieth anniversary of its incorporation recently.

Steel tubes are found to retain twice as much magnetism as steel rods, and are therefore better for permanent magnets.

Local preachers in the Methodist Episcopal church will hereafter be asked this question, "Will you abstain from the use of tobacco?"

The African Methodist church in the United States now numbers 400,000. This membership, in the South, is largely the fruit of the faithful work of Southern Methodism among the colored people before the war. Many of their leading preachers were converted and brought into the church under the ministry of the Southern Methodist preachers.

The German Methodists of Baltimore, Maryland, have just celebrated the fiftieth anniversary of the founding of the first church of their denomination in that city.

It is estimated that there are 81,717 clergymen and 17,267,878 communicants in all branches of the church in the United States. The assertion of infidelity that Christianity is dying out is not sustained by these figures.

A postoffice on Mount Sinai has a strange sound, but the monks in the Convent of St. Catherine have arranged for the regular mail by the Egyptian steamers which stop at the port of Tor, and the Bedouins have agreed, for a consideration, to let the mail-carriers pass unmolested.

Yellow fever is said to be propagated by stinging of the mosquito, on the authority of Dr. Carlos Finlay, of Havana, who has seen under the microscope spores and filaments of a particular nature on the sting of one of these insects that had just bitten a patient suffering from yellow fever.

Ordinarily, what we see of the sun is the photosphere. But outside of that and beyond it the sun has an envelope of gas and streams 2,000,000 miles in extent, and sometimes 1,000,000 miles, and even 5,000,000 or 6,000,000 miles are thrown out. This invisible part becomes visible at times of eclipse.

The gospel is being planted in Portugal. In Lisbon there are four Episcopal, two Congregationalist, and one Presbyterian congregations. In Oporto there are two Episcopal and one Methodist congregations. Protestant services are held at other points. Two converted priests and several other native ministers are engaged in evangelical work.

Bishop Potter proposes that each Episcopal clergyman in his diocese, whose salary is over \$3,000, shall set apart an annual percentage to increase the income of clergymen whose salaries are less than \$1,000. It is intimated that the poorly paid pastors take to the proposition more kindly than their more highly favored brethren.

The first Presbyterian church in America was established in 1633, at Snow Hill, Maryland, by Rev. Francis Makemie, and the first meeting-house built the following year. Several times the house has been rebuilt, and it is now proposed to replace the present structure with a fine memorial church, to which all Presbyterians in the country are asked to contribute.

The New Orleans *Times-Democrat* is in favor of making Spanish an important study in the public schools.

An English Vicar has complained to the Department of Education that children of five years are compelled in the schools to learn all about the properties of rhomboids, trapezoids, pentagons, octagons and parallelograms of every kind. He says they cannot even pronounce the names.

A phenomenal progress in public education has been made in England. Twelve years ago there were only 2,000,000 pupils registered in the elementary schools of Great Britain; now there are registered over 5,000,000. The quality of the work done in the schools has also improved to correspond with the increase in numbers.

A bill has been introduced in Louisiana Legislature which has for its object the consolidation of the institutions now known as the "University of Louisiana" and the "Tulane University" into one institution, to be known as the "Tulane University of Louisiana." This bill, if passed, will make Mr. Tulane's great gifts for educational purposes in Louisiana practically useful.

In the Tuskegee Normal School, in Tuskegee, Ala., which was established in 1881 for the education of colored people, industrial training is a prominent feature of the course, and includes farming, brickmaking, carpentry, printing and housekeeping, and sewing for the girls. To these blacksmithing, tinsmithing, shoemaking, painting and broom-making will be added. The institution has been aided by the Legislature of Alabama, the Slater fund, and donations from friends North and South. It holds 580 acres of land, on which was erected Porter Hall in 1882, at a cost of \$6,000. During the present summer an effort will be made to erect a new building which will be known as Alabama Hall. It will cost about \$10,000, of which \$6,000 have already been raised.

The Value of Honorary Degrees.

In a timely article in the July *Century*, on Academical Degrees, especially Honorary Degrees in the United States, ex-President Theodore D. Woolsey of Yale thus comments on the present system of conferring titles in this country:

"We have also a right to say that this distribution of honorary degrees is to a great extent unmeaning. It fails of selecting the most worthy; it disappoints many, as is probable, and gratifies a few, and those few not, of course, the best fitted to fill the place; it by no means selects the most learned and useful scholars, but rather those who have an artificial or undeserved prominence. The desire to obtain the honor is a desire which no man should indulge, and yet the uncertainty and unreasonableness of the rules of selection provoke such a desire, especially in persons who have no good claims by which it can be justified. If the honor of a doctorate in theology is given to ministers of one denomination, it will, in the end, be given to those of another—not in order to discourage a learned ministry, but owing, in part, to the sway of the spirit of equality, and because, in part, it gives a title which is as good as if the largest university had conferred it, as well as a standing in the upper section of one's fellow-ministers. Perhaps, too, it may help him in getting a good parish. The social distinction conferred on a man by an academical honor, whether deserved or not, is not an inconsiderable motive for desiring and even for seeking it; and the value of titles is, perhaps, nowhere more highly esteemed than in a democratic country like ours. Thus the official title which attaches itself to a person in a civil, military, judicial or political sphere is commonly given rather than the Christian name, not merely because it is shorter to say Colonel or Mayor or Mr. Smith, but also because it is supposed to afford pleasure to the person so addressed. It is owing to these causes that addresses by word of mouth, or on the covers of letters, have gradually fallen down from their original honorary meaning, so as to be open to almost all men—such titles, we mean, as Esquire, Master or Mr. and Honorable. In this widening of the use of titles they come to mean, at length, little or nothing, and instead of distinctions are bestowed on all men. Who that adds the title of *Esquire* to a name on a letter ever thinks of the aristocratic employment which it once denoted? It is getting to be very much the same in regard to doctorates in theology. They carry with them no evidence of learning, but only a certain indefinite superiority above others in the same sacred calling."

A nice mess our politico-religious papers are making of it—asking the people to go to the religious press for their politics, and to the political press for their religion. But perhaps it is best. On the whole, the political managers are probably better religious guides than the political clericals. But it "riles" us, nevertheless. This admixture of religion and politics has never yet failed to corrupt the church and undermine civil liberty in the state—and a knowledge that this is true renders an alliance of the kind an abomination to the intelligent American. If we wish to see evangelical truth brought into such humiliation, imbecility and contempt as that now suffered by Catholicism in France, let this politico-clericalism extend, and we will see the malign desire accomplished. We already notice that the Republican press are calling them "pharisees and hypocrites," and that the Democratic press is advising the party to keep shy of them—and both suggestions have the wisdom of experience in them. It is of the nature of clericalism in politics to be unreliable, both for politics and piety. It is a hybrid, ugly to look upon, and which cannot perpetrate its own, nor neither of the combined species.—[INTERIOR.]

COMPETENT TO TESTIFY.—Judge Barnum was recently engaged in hearing the case of Parrott against O'Connor, a suit to recover damages for the illegal levy of a distress warrant on plaintiff's premises. Among the witnesses for the defense was an eight-year-old boy. The plaintiff's counsel objected to him because he was not old enough to understand the nature of an oath, but his answers showed he was ready for the emergency. "What is an oath?" inquired the counsel. "To ask God to help you tell the truth," was the reply. "Where did you learn that?" "In my catechism." "Have you got it here?" "Yes, sir." And the little boy pulled out a little copy of an orthodox catechism which bore marks of having been studied. He was allowed to testify.

On comparison of Hebrew studies, as taught in the various theological seminaries of the country, it will be found that the course of the Vanderbilt Theological School is the most extensive by nearly, if not quite two years. As a general thing the Hebrew language is taught the first year, the other years being taken up with the study of commentaries on the text, of works on Hermeneutics, etc., etc. In our own institution, however, the study of the language as such is continued through the entire three years, while, in the informal lectures of the Professor, the subjects of Hermeneutics, Archaeology, and Comparative Philology receive their full share of attention.

Dr. Geo. F. Magoun, for twenty years President of Iowa College, its first and only President, has been asked to be released from executive duties, retaining his philosophical professorship, and the trustees have granted this request. He has been professor of mental and moral science and logic during all his presidency, and instructor for many years in political science and Christian apologetics also.

The Illinois General Association of Congregational Churches has refused to adopt the new Creed, and has postponed action upon it.

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Sin Resulting in the Incredible.

The imagination is sometimes obstinate. It can play upon occasion fantastic tricks that make the angels weep; or, again, refuse to allow the morally probable a place within its horizon.

"The kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem."

Nature had done, to be sure, great things for the site of the Holy City, and the King on his throne and the humblest individual beneath his rule had good ground for the feeling that no adversary could pass through those great gates. But, alas! how many seemingly incredible things come true! The man of wealth becomes poor; the man of character falls into some great sin; the man of great physical power and health suddenly knows the meaning of sickness, weariness and pain; and, in short, the historian, the essayist, the poet, and the novelist unite to reveal to us a kaleidoscopic world. Perhaps, if we will open our eyes, too, instead of our books, we will find this out without their help. What wonder, then, in a world of wonders, that Jerusalem fell, and that early in its history the Jebusites made a mistake when they put the lame and the blind on its walls and scorned to place their best warriors at such advantage in fighting David and his men?

It is not the purpose of this short article, however, to show that the wonderful is so native to man's experience that very little may be accounted incredible. It is the purpose, rather, to point out that, in the case of the great majority of disasters, seemingly impossible, which have befallen men, sin has been the cause. In proof of this we may invoke, for instance, the authority of the book of Lamentations, and call our questionings, too, from its pages in such a way, I hope, as to provoke a realization of the incredible sufferings sin may work here and now. The kings of the earth and all the inhabitants of the world would not believe, it seems, that the adversary and the enemy could enter into the gates of Jerusalem. How did Jerusalem come to fall? Why did the gold become dim and the fine gold change? Why did the city that was full of people, great among the nations and princess among the provinces, sit solitary and become as a widow with tears upon her cheek and none to comfort her? Why were the precious sons of Zion, comparable to fine gold, esteemed as earthen pitchers and dashed into worthless fragments at the head of every street? Why did the Nazarenes, purer than snow, more ruddy in body than corals, become blacker in visage than a coal, and their skin cling to the very bones? Why did the tongue of the sucking child cleave to the roof of his mouth for thirst, and the young children ask for bread, while no man break unto them?

The gates of Jerusalem sink into the ground; her bars are broken; her king and princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord. All that pass by clap their hands at her; they hiss and wag their head at the daughter of Jerusalem, saying: "Is this the city that men call the perfection of beauty, the joy of the whole earth?" Whence came this? Was it chance? It was sin. The people had been called to repentance by prophet after prophet. They would not turn. As the ruins of the Tuileries in Paris at the hands of the Commune were the result of the luxury and godlessness of the reign of Napoleon and Eugene, so did the downfall of Jerusalem spring from her unbridled dissipation, violence and ungodliness. I do not know that we need to be surprised that they would not or could not see this destruction coming. Unrighteousness has not lost its deviousness in the present. Calamity seems just as incredible to the sinner to-day as it ever did. I am not contending that men are blind to the result of every form of sin. As in insanity, you will often find men who are perfectly rational, sane on one point, so you will find thousands who are fully convinced of the wretched consequences of sin in general, but who cannot convince themselves that the wages of the one pet, bosom sin they love can possibly be death. It is the most difficult of all tasks to cause the light to shine in just at that point. And when the judgment is convinced, the heart often gains the victory over its clearest decisions to the contrary. It may assist the imagination and the judgment in realizing that sin results in the incredible. We know that by sin we not only deteriorate, but come also into antagonism with the infinite God.

We are too much, perhaps, in the habit,

after the tendency of the age, of looking upon sin as a certain process of development in corruption, without any particular reference to any relationship on the part of the agent towards God. Man, we say, deteriorates under evil, and there we leave him. Man does not always deteriorate, however, if by that we mean loss of power. Satan is prince of darkness, and, for all we know to the contrary, may have as much pure force or ability as when a prince of light. Some of the most frightful exhibitions of force in man have been almost demonic in their selfishness. Not all forms of sin seem to directly weaken. We put these facts into their proper place and proportion when we remember that man in sin comes into direct antagonism with a holy God, so that whether his forces weaken or develop under the tutelage of evil it is all one so far as his defeat is concerned. Who can wage successful war with the infinite God?

"The kings of the earth and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem."

Their faith in that matter would certainly have been quickened, could they have seen that the enemy was under God's captivity. It was the Lord who afflicted Jerusalem, and not a simple law. He had thrown down in his wrath the strongholds of the daughter of Judah. He had cut off the horn of Israel. He had bent her bow like an enemy. It was not only true that the selfishness and violence of the people worked toward social dissolution, but that the Lord was behind this tendency, and more than it. Jerusalem had nothing to contend with so impersonal as mere law or tendency.

We certainly can take this well-worn truth out of the phraseology of ancient Israel, and put it into the most idiomatic speech of our own times. There are conscience and the Bible holding up most awful delineations of the future results of sin. There is the evil heart pronouncing such results impossible and incredible. These threatened consequences seem nearer to us and more credible when we cease to remand this whole effect to the play of second causes, and conceive of the First Great Cause speaking; and behold! it is done.

Perhaps a short illustration may bring this thought a little nearer. There, for instance, is a stone upon the beach. If that stone is to be carried farther up upon the beach, a few rods, say, through the workings of nature alone, think of what a wide turmoil must be occasioned. The waves must be a great deal higher; to that end the wind must be stronger, and to effect that there must be a change in temperature extending over wide areas. The whole globe must be affected to put a stone up higher by a few rods upon the beach. But while you are thinking this thing out and wondering over the wide combinations necessary to effect the change, I, a personal agent, rush forward, pick up the stone, and carry it easily and quickly to the desired place, and nature does not go into convulsions, either. Now, surely, it seems an easier and more credible thing to conceive of a stone moved by a person than one moved through the wide convulsions of nature. Pass this thought over to the workings of sin. It quickens our sense of the nearness of salvation or destruction to realize that God can save or destroy immediately, if he chooses. What the inhabitants of the world believed impossible was wrought immediately when God decreed it.

A rational mind ought to realize that to know God's purpose is to know the infallible result. We do know God's purpose in respect to sin.

Funeral Reforms.

Funerals seem to link us more closely with barbarism than any other customs we have. If they were, as generally conducted, a true expression of the human thought and feeling, then we should conclude that we were still much nearer the barbaric state than we had imagined. But undoubtedly custom has come to have almost the authority of law, and people, in the moment of bewildering trial, acquiesce in many things, not caring to protect or change that which may be repulsive to their sensitive nerves. The very fact that they are passing through suffering makes them passive under afflictions which are avoidable. Everything is left in the hands of friends, or to the undertaker; and whatever the community expects, or custom dictates, is done. We submit that many a family, if it should arouse itself in such an hour to carry out arrangements according to their own wishes, would not tolerate many of the burdens custom has imposed.

As showing the need of reforms, look at the public display and expense which attend funerals of all classes. There must be a line of carriages to carry everybody to the cemetery that has the least connection with the deceased, or the least curiosity to see a burial, or the least desire for a free ride of an afternoon. The casket must be just so expensive, and there must be so much display in silver plate and crepe and flowers. No matter what the income of the family, though the man earn but two dollars a day and have a large family to feed, the same display must be made and money borrowed and debts contracted that hang about the neck like a mill-stone for months, and even years after. The excuse a laboring man gave for not getting out to church was that the funeral expenses had been so heavy it would be some time before he could pay the debts and be able to clothe himself sufficiently well to come. He evidently felt he was doing God's service and honoring the dead wife by such a procedure.

Why must we have these long processions blockading the streets, draining the poor man's pocket, calling people away from their business and often desecrating the Sabbath? If a man has been President or Governor, or distinguished him-

self in public life, then well enough; but to have a troop of carriages following the dead body of every humble man and woman who dies certainly seems not only uncalled for, but foolish.

Then, the scenes at the funeral service, both at the house and grave, need reforming. The whole neighborhood, including the mere casual acquaintances, people who have simply bowed to each other in the street, and the individuals who have a mania for funerals, are free to come to the service. They crowd the house to suffocation, and look with sympathetic or curious eyes upon the terrible spectacle of human grief. Surely, people, outside of near relatives or most intimate friends have no right to gaze upon the human heart, stricken and bleeding under the rod of affliction. There is nothing so sacred as grief, and no hour when we should desire more to be alone with our God and the beloved form of our dead. It is cruelty to be exposed to the gaze of the public at such a time, no matter how considerate and sympathetic the public may be. We are rendering things dear and sacred too common, and are unconsciously injuring ourselves when we do it.

Less of pomp and parade, less of show and publicity we want, and more simplicity, more privacy, more sacredness. The feelings and good taste and the Christian sentiment must be consulted more, and the undertaker and a public that admires flowers and silver plating and heavy drapery, and that crowd to see a dead face, less and less.

Why should the invitation to "view the remains" be given? It always grates on sensitive nerves. If there are those present to whom the face of the deceased was familiar, let them carry in memory the last look they had when life was there. If those are there present who know not the face, let them not dishonor the dead by gratifying morbid curiosity.

"Oh, she is a beautiful corpse!" said a girl of a dozen years, running out to us, and rubbing her hands with expressions of delight. If we had our way, the corpse should not be exposed to the gaze of a whole neighborhood. The dead body should be the exclusive property of the family, and only to a simple memorial service should the public be invited.

The scenes about many a grave need changing, also. The whole funeral party will crowd about with eager curiosity. Very little the minister says is heeded, while every preparation and movement of the grave-digger is closely watched. The life of the whole company may be in danger from the cold, sweeping winds, and so one funeral may make a number. But still, people will go, and even wait until the last shovelful of dirt has been placed upon the grave. How different might it be—a simple memorial service, held at some convenient time after death! The public disperse and go to their homes; the family and near relatives, with the pastor, shed their last tears and say their last farewells in privacy; quietly and unattended, without show and ostentation, they take, at some favorable hour of the day, their sacred dead to the cemetery, and there, by themselves, with no crowd, with no vulgar gazing upon their grief, but only the comforting needs of eternal life upon their thoughts, they lay away the mortal form in its last resting place.

Again in some way the public should learn that if they are to have a minister to perform the funeral ceremony, he has some rights as well as the undertaker, or the lodge, or the secret society to which the deceased has belonged. He ought in the first place to be consulted as to the hour of service. This arranging a funeral service with the undertaker, consulting all wishes but the minister's, publishing the hour in the daily papers, and then, after all has been arranged, a few hours before the appointed time come to the minister, coolly state the order of arrangements and expect him to be on hand, is nothing short of an imposition. I will venture that not one-tenth of the people ever think of such a thing as consulting the man who has the most important part of the burial service to perform as to his preferences about the time.

Again people ought not to look upon Sunday as the day of days when it is most convenient and proper for a funeral. The community seem to be peculiarly happy, if by delaying a funeral ceremony a little, or hurrying it a little, they can make it possible to have it on the Sabbath.

I fancy that many think that going to a funeral is fulfilling to the letter the divine command, "Remember the Sabbath day to keep it holy." Anyway, it gives a chance for a larger crowd, it consults the business interests of the community, who would otherwise lose a half-day of work and money. It breaks the Sabbath rest also, interferes with regular divine services, calls the minister away from more important duties, and makes his Sabbath one of exhausting labors—perhaps unfits him completely for other duties.

Another reform much talked of, and in which progress has been made, is in the funeral sermon. In rare cases it is a fitting thing, and ought not to be abolished; but a long sermon now at every funeral is not demanded or expected.

Now, if the funeral customs are to be changed, and become what we believe they ought to be, more simple, more sacred, more in accord with good taste and the finer feelings of the heart, in a word, more Christian and less barbarous, then ministers have got to introduce the reforms.

There is no one else that can or will—no one to whom it so justly belongs as the ministers. The undertaker will not do it. It is not for his interest that people spend less money and make less display. The general public will not rise up and demand such reform till they are shown a more excellent way and have seen the advantages of a more simple service.

The minister must create a different

sentiment, and get a different practice to prevail. Let him begin among his more wealthy and influential friends and church-members. Then their example will be contagious.

The National Democratic Convention last week nominated Governor Cleveland of New York for President, of whom our friends of the *Advance* say, "He is a man respected by all, and trusted by his own State as a true man and faithful public servant." We hope this is a correct estimate. We know that Ex-Governor Hendricks of Indiana, the candidate for Vice-President, is a very able and, we believe, a very honorable man. None but men of high character and the best ability should be nominated for these lofty positions by any party. And we are glad when, in a convention composed of such diverse elements as the late one in Chicago, the more thoughtful and conservative part gained the ascendancy and made the nominations. Certainly, things are improving when in that great Democratic Convention "the band struck up 'Old Hundred,' and everybody joined in the solemn hymn of praise." But the principles and the practices of both the Democratic and the Republican parties need to be still further greatly improved before they all can sing from the heart that grand old Christian Doxology. We listen in vain for any word from either convention which shall comfort and strengthen the soldiers in the great warfare against the reigning intemperance in our land. The petitions of Christian women were slighted. The Convention sung the Doxology, and ministers prayed, and then they fell down before the liquor traffic. But it will not always be so; the dawn of a better day is coming.

Early last Monday morning a mob at Owensboro, Ky., went to the jail in that place and demanded the surrender of a negro who was charged with an attempted criminal assault upon a young lady a few days before. The jailer, as in duty bound and faithful to his office, refused to surrender the prisoner, and called to his wife to have pistols in readiness. The mob fired upon him, and he and his little boy, 14 years old, returned the fire. It is reported that two of the mob were killed. The brave jailer was killed. His wife took a pistol and tried to keep back the mob, but they succeeded in getting the keys, and hanged the negro. What fearful work! And how frequent these cases of lynching! But not so frequent are such instances of heroic devotion and faithfulness by officers of the law. And yet, how could a true man do less? Were the penalties of the law certain of execution and the protection of prisoners sure, until a fair trial, this mob violence would cease. These men had no ill-will toward the jailer—how they must have admired his bravery, his little boy assisting! Now they have murdered a faithful officer of the law, of whom the whole country may well be proud, and men of their own number are dead; and all to glut their vengeance upon a miserable black man who attempted a fearful crime (which too many white men commit against the black women with impunity), for which the law, without doubt, would have punished him to the full extent of the penalty.

In the Board of Supervisors last Monday night the order prohibiting the playing of "stud-horse poker," under penalty of a fine of not less than \$100, or imprisonment for not less than thirty days, was passed to print. One of the members who opposed it changed his vote, and gave notice of a motion to reconsider at the next meeting. That member, Lewis, with another, Reichenbach, favored a heavy license; but he was told, in reply, that all gambling must be licensed if they license one game; that a heavy license would fail to suppress it; that it is not the temper of the community to permit gambling, but to stop it. We are glad to see that this is more and more the temper of this community, and that reluctant, time-serving Supervisors are feeling the force of this temper. But the friends of this order need to be vigilant and use their influence. The gamblers will try to defeat this measure next Monday night. Will those of our readers who have influence with Supervisors see them, and see that they fully realize the enormity of the evil that is upon us. This is gambling of the very worst sort.

A fire at Mission San Jose last Saturday night destroyed a large amount of property. It is reported that the supply of water being exhausted the citizens, in their great desire to save the old Mission church, poured twelve casks of claret wine on the approaching flames, and stopped the progress of the fire. How often men sacrifice home and church and everything else for wine! But here we have one instance in which pride in and loyalty to the church caused the wine to be poured out like water. Let it be recorded for the credit due. But probably there was wine enough left so that no one went away thirsty. They gave of their abundance. Men will give all for the drink; when they will give their drink, whisky, wine, all, for the true Church of our God, then the millennium is not far away.

The United States own the islands in the bay of San Francisco. On one of these a place should be prepared by the general Government for the dwelling of lepers, where they can have all the comforts they need. It is a great wrong to send them as they are now sent to the small-pox hospital and expose those who have the small-pox to this incurable disease. It is a wrong to our city to oblige it to pay the expenses of maintaining all the lepers who may be landed here. We hope our members of Congress may, at the earliest opportunity, urge this matter upon Congress and get an appropriation for preparing suitable dwellings for the incurable lepers, where they may go and live out their days.

Crime in this City.

We might go into the history of crime in this city. It is a dark history. This has been a place for adventurers. The facilities for money-making here have been great, and this has brought bad men to us. Here gather people from all nations, and among them large numbers of the criminal classes. We might institute comparisons between San Francisco and other cities, in regard to crime, but we will not; comparisons are odious, especially in this matter. We may say that at this time crimes of all sorts abound here. In less than six months of the present year there have been ten homicides and sixty-two suicides in San Francisco. This is about the average of homicides for the last five years, which is nearly two per month. The average of suicides is seven per month for five years prior to 1884. During this year the average is a fraction over ten per month. We have two State Prisons, and there are confined to-day about 1,700 prisoners; of this number this city has its full share, according to population. We have a House of Correction, in which are 200 and more; an Industrial School, in which are more than 100 of the worst boys you can find; and a Magdalen Asylum, containing 80 inmates, etc. We have 400 policemen, two police courts, judges, prosecuting attorney and deputies, sheriff, jailers, keepers, trustees, etc.; and yet crime is not punished as it should be in this city. There have been two executions in the last seven or eight years—John Runk and Wheeler. Instead of solitary confinement, men live together in jail and prison, and thus these places breed crime. The older and more hardened associate with the young and inexperienced; little work is done. Here they live in comparative idleness. They play cards, smoke, read the *Police Gazette*, and converse future mischief. They see their friends and have luxuries to the extent of their means. This is punishment, but not such punishment as is needed. Crime is not punished; "oft 'tis seen the wicked prize itself buys out the law." An unoppressed person becomes interested in a case, he goes to court and expects the trial will come off, but it doesn't; again and again it is continued; the honest prosecutor is disgusted, the evidence is shuffled out of the way, the prosecution is half-hearted. The judge may be true, and may not; he is elected, and these men and their friends certainly all have votes. A way is found to make the jury disagree. Courts and arrests are often a contemptible farce in this city. We think we have a good Chief of Police, and yet what can the police do without a true court of justice. Such justice, or the want of it, begets crime. Stern, swift punishment, without doubt of its certainty, is a powerful preventive of crime. Crime was not punished in Cincinnati, and a terrible riot was the consequence. That was murder by the wholesale; now crime is punished in Cincinnati. We should punish it here. A leading judge in this State said to us a short time ago that "we are sitting upon a volcano in this city." Good men can help in making punishment sure and effective in this city and in the State; for as is the city so is the State. We ought to organize a society for the suppression of vice. We need this organization to enlighten the people in regard to the laws we have, to formulate and influence the enactment of better laws, to detect the violation of law and stimulate its enforcement. Officers of the law feel the influence of a vigorous backing. Jurors and judges recognize the quality of the audience in the courtroom. A great deal is done in other cities by such associations. We need to interest ourselves in the work of reforming criminals. We must do what we can through Sabbath-schools and mission schools and the kindergartens. We must preach the gospel and make it plain. The work of the gospel minister and the Sunday-school teacher is all-important; but we also need an organization for the suppression of vice. Honest, faithful officers of the law would gladly welcome such an organization.

Choosing Associates.

One of the most controlling and transforming influences in life is that which comes upon us in intimate fellowship with our companions and friends. Usually we are not on guard in respect to this influence, and it drifts in upon us with no more arrest of our consciousness than flows from the air we breathe.

In this familiar intercourse heart opens itself to heart without restriction or reserve. The doors are flung wide into the innermost chambers of the soul. No secrets are kept locked. What is believed, what is felt, what is proposed, what is imagined, is freely communicated. Every incident and event in the experience of each is a theme for fresh confidences and a more emphatic expression of interest and sympathy. The two lives meet and mingle and flow together. Hand clasps hand, eye looks into eye, smile answers to smile, lip meets lip, voice echoes to voice, and all this outward demonstration is but a symbol and token of the meeting and mingling of souls.

Such an association cannot be maintained without definite and positive effects. The outward and visible humanity on either side feels and betrays the contagion. It appears in the tones of voice, in the play of features, in motion and gesture, in the words of speech, so that, to those acquainted with both, each recalls the other. The habits of thought, the opinions and sentiments, the ruling ideas and inspirations, are transmitted and held in common. The attitude of mind on either side in regard to sacred things, the name and word and day of God, personal purity of imagination and speech and practice, and all the great realities of faith and character, are apt to come into a sympathetic identity.

Can the importance be overestimated, or overstated, of choosing wisely this mold into which our being is to be run and

shaped? When one makes such election, or drifts into such intimacy, let him feel that his own manifold development is to be the issue.

It is true, we cannot always choose in regard to these bonds. Within the walls of the home we must meet and mingle with our kindred. We cannot exile ourselves from their presence and influence. So, in the circle of fellow-laborers in shop or field, in the classifying of fellow-students, and in many another walk of common industry, we must admit the approach and contact of those conditioned with ourselves.

But we may be on guard, even in the closest of these ties, how we admit a bystander into the chamber of our affectionate and confidential fellowship—and jostle our yokesmates with only an outward communion; while in respect to our elective friendships, we remember how much is at stake in character and destiny, for the life that now is, and the life unending, and choose as we shall wish we had done in the review of the Great Hereafter.

A. L. S.

Second-Adventism or Pre-Millennarianism—IV.

BY REV. J. C. HOLBROOK, D. D.

Fifthly, I object to the theory of Pre-Millennarianism because it is calculated to discourage all present efforts for the improvement and elevation of society, as well as for the conversion of the world.

I am aware that the reply may be made that some of the most zealous workers in revivals hold this theory. But the very theory tends to concentrate efforts on the salvation of souls—individuals—and not to seek any great and general purification of society and the ultimate conversion of the race, as we have already seen.

The Millennarian theory is that "the world is a wreck and must soon go to pieces. We have a life boat; let us save the few we can." Mr. Parsons, as already quoted, said at New York: "The Word of God declares that the purpose of the preaching of the gospel of the kingdom in the world is to save a people out of it, called the Church, and not to make the world better."

"The theology cropping out here," says Prof. Harris, "and in the Conference, seemed to be supralapsarian Calvinism. God chose certain human beings to salvation; Christ came to die for those and those alone; and the scope and design of Christianity is limited to their salvation."

This view naturally stimulates those who hold it to labor to save the elect, before the great catastrophe shall come, at the advent of Christ, but does not encourage any great, expansive, widespread enterprise for the relief of mankind from the evils of the fall, or for elevating and purifying the world and making it a dwelling-place of righteousness. (See Dr. Lord's remarks in No. 2.)

Hence, while some are earnest and active in efforts to save individual souls, the universal prevalence of this theory, that "the hope of the Church and world" lies only in the personal advent of Christ to destroy the wicked and establish his kingdom, must have the effect on the great body of Christians to discourage and dishearten them in efforts for moral reform, the elevation and improvement of society, and for the evangelization of our race. Let all Christians, not to say others who co-operate with them, come to believe that the gospel is not designed and adapted to renovate the world and that the world has been growing worse and will continue to grow worse and worse until Christ comes personally to undertake the work of its renovation, and who does not see that it must paralyze the effort to reform vice, destroy error, and introduce Christians in the unevangelized portions of the earth? It would cut all the sinews of the strength of the missionary cause.

Soon after the Pre-Millennarian Conference in New York a journal printed in Boston in the interest of the "prophetic" movement published the following, which was seemingly adopted as fully expressing the views of the Conference. Some Christian man is represented to be conversing with a workman as to the severity of the times for the masses, and the workman says, with some gleam of hope:

"Well, sir, it is very hard; but I hope there is better times coming for us."

"Well, my friend," I said, "I am afraid you cannot hope for much better times until the Lord Jesus Christ comes a second time."

"That is just what we hope for," said he. "We do not see that there is any chance of deliverance, unless the Lord Jesus Christ comes to establish his kingdom upon earth; and then he will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel."

"Now," said the Congregationalist, "if we understand this correctly, it is here set forth that there is no real hope for the cure of any of the ills of earth, except in the visible personal reappearance of our Saviour on the earth, with all the social and moral and spiritual changes which are thought by our Pre-Millennarian friends to be promised, and prophesied, in connection with that Second Advent."

The grand stimulus of the friends of reform and of the missionary cause is the belief in the design of the gospel to remedy the evils of the fall and that it is adapted to renovate society and save the world, and is competent to it, if faithfully employed and under the divine efficiency of the Holy Spirit. Annihilate this belief and destroy this hope and it must be apparent to every one that there would be an immediate collapse of all our great moral and evangelizing enterprises throughout the world. It has been truly said, that "The hope of the world and the duty of the Church lie in the direction of a

more vigorous and spirit of the if it were brought it might be another be no need of a And to pour out terprises and m no real use in the Second-Advent treachery to C While we see a very evil tendency, which ought both saints and can, day by day right effort of vancement of t tell a farmer the cold that he has ing corn, if you have of dissuade him f

Pre-Millennarian grandest incentive of prize which prizes the fall of nobles and a human being dooms the Church and heaven," wate Christ to come power destroy and emancipating all her energies all her resources, the world for C

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I am aware that the reply may be made that some of the most zealous workers in revivals hold this theory. But the very theory tends to concentrate efforts on the salvation of souls—individuals—and not to seek any great and general purification of society and the ultimate conversion of the race, as we have already seen.

The Millennarian theory is that "the world is a wreck and must soon go to pieces. We have a life boat; let us save the few we can." Mr. Parsons, as already quoted, said at New York: "The Word of God declares that the purpose of the preaching of the gospel of the kingdom in the world is to save a people out of it, called the Church, and not to make the world better."

"The theology cropping out here," says Prof. Harris, "and in the Conference, seemed to be supralapsarian Calvinism. God chose certain human beings to salvation; Christ came to die for those and those alone; and the scope and design of Christianity is limited to their salvation."

This view naturally stimulates those who hold it to labor to save the elect, before the great catastrophe shall come, at the advent of Christ, but does not encourage any great, expansive, widespread enterprise for the relief of mankind from the evils of the fall, or for elevating and purifying the world and making it a dwelling-place of righteousness. (See Dr. Lord's remarks in No. 2.)

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more vigorous application of the principles and spirit of the gospel to all classes, and if it were brought to bear upon society as it might be and should be, there would be no need of a Second-Advent of Christ. And to pour cold water on all such enterprises and make people think there is no real use in anything, but waiting for the Second-Advent seems to us like treachery to Christ and cruelty to men. While we see not how to acquit it of a very evil tendency to lighten that pressure, which ought to rest heavily upon both saints and sinners, to do all they can, day by day, in every direction of right effort known to them, for the advancement of the kingdom of God. To tell a farmer that the summer will be so cold that he must lose his labor in planting corn, is—by just so much of force as you have of influence with him—to dissuade him from all vigorous tillage."

Pre-Millennarianism takes away the grandest incentive to Christian enterprise of which we can conceive. It deprives the followers of Christ of the noblest end and aim ever set before a human being or body of men. It dooms the Church to stand in helplessness and despair, "gazing up into heaven," watching and waiting for Christ to come, and by his almighty power destroy the kingdom of darkness and emancipate the world, instead of arraying all her forces and putting forth all her energies and calling into play all her resources, and going forth to conquer the world for Christ.

Sixthly, I object to the Pre-Millennarian theory because the Scriptures represent the coming of Christ's kingdom not suddenly, as its advocates claim, but by a gradual process.

Observe, I do not deny, nor do evangelical Christians generally deny, that Christ is to come again to earth, even as suddenly as the deluge came, and the fiery tempest upon Sodom, and as a thief comes in the night; but it will not be to set up his kingdom, but to consummate the gospel dispensation, to raise the dead and judge the world. Dr. Tyng, Jr., made a labored argument at the New York Convention to prove, what all Christians believe, that there is to be a second advent. I have observed with astonishment, when I have heard Second Adventists preach or lecture, that they quietly assume that all the passages in the New Testament that refer to Christ's coming again teach Pre-Millennarianism. But that is the very point for them to prove.

Christ is said to "come" in many senses in Scripture, besides his personal advent. He comes in his judgments and in his gracious dispensations—punitively and graciously. Gebhart says: "Any personal revelation or energetic self-affirmation of the exalted Christ is spoken of as a coming of Christ, and only from the connection can it be decided whether it is to be taken." Thus he came at the destruction of Jerusalem; thus he promised to come to his followers in the person of the Holy Spirit; and thus he declared he would be with his disciples "always, even unto the end of the world." Thus he comes and stands at the door and knocks; thus he comes at death and in various ways. The promised coming of Christ, then, is not to be understood as his coming to set up his kingdom. He did that at his first advent in the flesh.

So, far from the kingdom being introduced and established suddenly, as Pre-Millennarians believe, Christ himself taught quite the reverse. He said "the kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened," so gradual would be the work of evangelizing the world. Again, it is like mustard seed which is cast into the earth and gradually develops into a tree. Again, it is like grain which produces first the blade, then the ear, and then the full corn in the ear. He taught that Christians are the salt of the earth, by whose influence the destructive effects of sin should be eliminated and the world be saved. All these and similar comparisons give us to understand that the progress of Christianity should be very gradual until it shall pervade the world. Christians are also called the light of the world, and as the natural light is gradually diffused over the earth from the rising of the sun, so the world is to be finally illuminated through the example and influence of Christ's followers.

Finally, I object to the Pre-Millennarian theory because the Scriptures represent the gospel and spiritual dispensation as the last.

Pre-Millennarians hold that the present dispensation is to come to a speedy and sudden close and be followed by the thousand years' reign of Christ and his saints on earth. But the Old Testament dispensation was avowedly introductory and preparatory to that of the New or Christian, which last was to be the fulfillment of the prophecies of the coming of Messiah, the fruition of the promises to and the hopes of the saints. Christ, at his advent in the flesh, declared that he came to fulfill the law and the prophets; that Moses wrote of him, and in accordance with this he expounded the Old Testament to his disciples on the way to Emmaus.

The apostle John expressly wrote: "Little children, this is the last time," and he said he knew it, for anti-Christ had come. Peter said: "Christ was manifested in these last times." The author of the Epistle to the Hebrews declared that God had spoken in these last days unto his Son. Peter, in his sermon on the day of Pentecost, explained the prophecy of Joel that referred to the last days, as then beginning to be fulfilled. Bengel says: "In this last (day or) hour we all still live." Barnes interprets I John ii: 18, already quoted, as designating "the closing period or dispensation, that on which the affairs of the world are ultimately to be wound up. That period (the last days) might continue through many ages or centuries and still be the last dispensation, or that

in which the affairs of the world would be finally closed." (Isa. ii: 1-4.) The expression, "the last day" is applied by our Saviour to the general resurrection and the Day of Judgment. On Heb. i: 2, Barnes says: "This was the period ('these last days' when God spoke by his Son) during which God's last method of communication would be enjoyed, and under which the world would close. It might be a very long period, but it would be the last one; it might be longer than all the preceding periods put together, but it would still be the last one."

The teaching of Scripture is that the gospel is to be preached to every creature, and when it has done its work and evangelized the world at some indefinite period in the future, this last dispensation shall come to a close on earth; Christ will come in the clouds not to set up a kingdom in this world, but to raise the dead, to judge the world, all nations being gathered before him, and then the final awards of eternity will be made, the wicked being ordered to depart, and the righteous to enter upon the inheritance prepared for them in heaven.

Now, observe, when the end shall come saints will not be reigning with Christ on earth, for he will descend from heaven, and the righteous shall be first raised, and then the living will be changed and will be caught up into the air to meet their Lord and be with him where he is, and not to reign a thousand years with him on earth. The next number will conclude this series of articles.

(To be continued.)

Home Missionary.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Notings, etc.

We resume our "to be continued" by noticing, in brief, some of the happenings that gave us so great pleasure, both in Saratoga and elsewhere.

The ex-Californians who made it their duty and pleasure to attend the grand Convention of the American Home Missionary Society in Saratoga were just the men that all who ever knew them were glad to see. Rev. Dr. and Mrs. Munger of North Adams, hardly changed at all. We tried to believe that the Doctor was a little whiter as to beard and hair, but it was a mistake. Five minutes' talk, laugh, handshaking, proved he was not a day older than he was in San Jose. Both he and she commenced, "How are all the good people in California?" Mr. So-and-So, Mrs. So-and-So in San Jose? It was evident the California love was a fervent thing. They couldn't disguise it, nor did they try, if and if—well, California was a grand country to live in and work in, and who knew but that some day, etc.

"How do you do, my California brother? Came all the way here to see you. Brother Perkins is that you?" Then came the avalanche of questions about Grass Valley, Sonoma, brethren in Oakland, San Francisco. This man looked like one of the gladdest men we saw outside of California, because, perhaps, so much of his heart was in California. He is still in Stockbridge, Mass., loving his people and greatly beloved by them. It was planned that we should visit him there, but it was not so to be. The next man was no less than our well-known evangelist, E. P. Hammond, looking as fresh and strong for service as ever, another walking catechism about the churches, converts by name, fellow-workers, and his eye moistened and chin quivered when he asked and talked about that "best man he ever knew," Dr. Stone.

How natural it seemed to shake hands and hear the jolly, hearty laugh of another "best man," Dr. Hough, who seemed to be wanted all the time here and there.

He seemed so thoroughly posted we had but little news to tell him. He is a "great Californian," and what more can you say in a man's favor.

Somewhere on Clark street, Chicago, we stumbled against each other, Edward Kimball and J. H. W.

"Just come from California," he said. "I have so many churches on my hands already to help out of debt, with a prospect of work in that line that will take more than all summer to finish." Calling on his family, they assured us he could not be spared any more for such far-away countries as the Pacific Coast.

We were not surprised to find that family all zealous workers in the Church, in their respective spheres, the daughter having the care of 150 in the infant department of the Sunday-school, with eleven assistant division teachers under her. Talking with our brother, it was "to-night at such a place," to-morrow, next week, etc., all filled with work, and so it is—it is always.

PACIFIC COAST REPRESENTED.

The programme of that Saratoga meeting was crowded enough as it was printed, and the parts and persons not on the bills made it fuller than it could hold. Only two days and a half for what required a week made every moment worth its gold.

On the whole, the Pacific Coast received its share of time and speech. There was the "National Home Missionary Hymn," by Rev. Dr. Stone, the Singer at the Golden Gate, sung with power by the large assembly. Very many of the singers knew the San Francisco Chrysostom, and everybody had heard of him. Dr. Moar of the Pacific Theological Seminary brought and gave a benediction in his presence and prayer, as he stood at the table in the name of the Master.

Plymouth church and the First church of this city sent their salutations and greetings to their brethren, cheering and inspiring them in their work. Then Dr. Hough, whose grasp of the Pacific Coast

work we all know to be strong, gave some good thunder all along the line. The Superintendents of Oregon and California took all the time allowed them, and more, to touch off their guns in passing. Then came venerable Father Cushing Eells, a life-long, uncommissioned Home Missionary of the Northwest. The simple story of his heroic life, spent for Christ, was but a supplement to the Acts of the Apostles. Last, but not least, on the platform was our Dr. Barrows. We never heard him when he was more inspired with the spirit of the occasion or inspiring than then. His name was not on the programme, but it happened just right to bring him on, and he did a splendid thirty minutes' work—about two hours all told for the Pacific Coast, but they were not lost—two hours and three minutes, perhaps—the odd minutes taken to extend an invitation to the Society to hold its next anniversary meeting in San Francisco. And the man who said "Come," made many believe they could come, and the rest of the people to feel, "We would if we could."

The three points of commanding interest that engrossed the thought and heart of the Society were:

(1) The work of home missions in our cities. President Seeley was the man that had the burden on his heart, and what did he do but put that burden on the beating hearts of all who heard him—a hundred home missionaries for Chicago, fifty for New York, etc. What a tale? What next? And there the matter rests—right in the quick of duty and conscience.

(2) The report of Superintendent Montgomery of his visit to Sweden and his wonderful discovery of a Congregational empire or section of the kingdom of Christ. It was strange news from that far country to be told that the largest church edifice in the world, a building that will seat over 5,000 comfortably, is a Congregational church in Sweden. As his report will soon be ready for distribution, we will not anticipate the thrilling story which all will soon be familiar with.

The third point of special interest was the happy, if not unexpected, adjustment of what might have been troublesome difficulties between the two great societies—the American Home Missionary Society and the A. M. A.—in their work in the South. The absence of debate or feeling, where so much was apprehended by some, took all who knew what was lying around, prepared for the occasion, by surprise.

Was it not due to that presence of the Divine Spirit in the hearts of men, earnest and instant for the kingdom at such a time as this, that no time was lost, no friction felt, no power wasted? But on the contrary the whole meeting, from beginning to close, was of that order that men were constrained to say, as one of the foremost pastors of Massachusetts said, "that for intellectual breadth, moral and spiritual power, the meetings came up to the high levels of the American Board meetings."

Religious Intelligence.

Pacific Coast.

The last meeting of the Congregational Club was quite a lively and interesting one. Rev. Dr. Warren gave a very brief address on his Eastern trip. Rev. George Morris presented the topic for the day, "The Present Outlook for Prohibition," and Mrs. Henrietta Skelton, who has done such successful prohibition work amongst the Germans in this and other States, also addressed the Club.

Rev. J. H. Warren, D. D., will, at the meeting of the Club next Monday present the subject "Observations during His Recent Eastern Trip."

There were many visitors at the Club on Monday, among whom were Mrs. H. Skelton and Mrs. Luse, both of the W. C. T. U.; Mr. S. L. Desha of Honolulu. Revs. Messrs W. H. Tubb, E. B. Tutill, O. G. May, S. Tobey, E. F. Borchers, and W. B. Winn of Auburn.

Rev E. F. Dinmore occupied the pulpit of the First Church in this city last Sabbath morning, and Mrs. Skelton of the N. W. C. T. U. lectured there at night.

Rev. Dr. Barrows is expected to return from the East this week.

Rev. C. A. Savage and wife are at Lake Tahoe at present.

Last Sabbath was a good day at Plymouth Church. The evening congregation was very large. The pastor, Rev. T. K. Noble preached in the morning on "The Gentleness of God," and at night on "The Wages and Woe of Sin." The Fifth Anniversary of the Young People's Prayer Meeting was also held before the evening service. The chapel was beautiful with flowers, and the attendance very large. Much good has been done by the Young People's meetings.

Rev. W. C. Pond's topic last Sabbath evening was "The Comfort of Complete Consolation."

Rev. Herbert Macy preached last Sabbath evening on "Vile Literature."

Rev. J. Rowell preached at night on "Gray Hairs."

Plymouth Ave. Church, Oakland, was supplied last Sabbath by Rev. Dr. Holbrook.

There were good audiences at West Oakland. Rev. W. Frear's morning subject was "The Old and the New in Religion." At night his theme was based on the words "My Father, thou art the guide of my youth."

Rev. A. Williams preached at East Oakland.

Rev. I. S. Tobey filled the pulpit again last Sabbath at Park Church, Berkeley. His subjects were "Burden Bearing," and "The Prodigal Son." There is good interest in the Sabbath School.

Rev. O. G. May was in Alameda again on Sunday, and preached two good sermons on "Christ, the Savior from Sin" and "The Believer's Hope."

Rev. E. B. Tutill spent the Sabbath at San Mateo.

Last Sunday there was a good congregation at Haywards. A flourishing Sunday-school, with live and interested teachers, was also observed by one who was visiting there.

A line from Pastor Coombe of Ferndale says: "About six weeks ago we commenced work among the Danes, about three miles from town, and already have a good Sunday-school with encouraging prospects. Some of the adults, we hope, will unite with our church in a few weeks, who, we trust, will be a great help to the cause of Christ in this vicinity."

The Congregational church of Santa Cruz has contracted for an addition to their present building for prayer-meeting rooms, Sabbath-school purposes, etc. The addition will extend the whole length of the end of the church, and will be divided into two parts by folding-doors. The contract calls for \$880. The addition, when furnished, will probably cost \$1,060. A good proportion of this has been already raised.

SAN BUENAVENTURA.—Sabbath, July 6th, was a good day for the Congregational Church in this place. Thirteen members were received, nine by letter and four on profession. Our meetings are at Union Hall, a fine building lately finished, where our services will be held for the present. The church has voted to build a house of worship; a general plan has been selected, and drawings and specifications ordered. The church rejoices in its purpose, and hopes to go steadily forward, by the Lord's help, in this work so favorably begun.

A correspondent from Murphys, under date of July 7th, says: "Yesterday three young ladies, members of our Sabbath-school, were baptized and received into the fellowship of the church. These are some of the fruits of our revival last winter. The interest has continued ever since the week of prayer. The attendance on our prayer-meetings since then has largely consisted of members of the Sabbath-school. The adult members of the church who took part in our meetings are nearly all engaged in mining, and the work is so arranged in eight-hour shifts as often to hinder their attendance on the prayer-meeting. This has embarrassed and delayed the work, but has shown us more of the presence and faithfulness of God. We ask the prayers of the churches for our Sabbath-school and community."

The General Association of Congregational Churches of Oregon and Washington Territory met in the first church, in Portland last Thursday. Rev. D. B. Gray of The Dalles was elected Moderator, and Rev. M. Eells of Skokomish Scribe. We hope to present our readers with a full report of the proceedings next week.

A recent letter from Rev. E. C. Oakley of New Tacoma, W. T., gives the following good news: "I have just returned from Whatcom, W. T., at the north end of the Puget Sound, where we, Revs. Greene, of Houghton; Taylor, of First Church, Seattle; Otis, our Gen'l Missionary, and myself, dedicated a handsome little chapel. We found the church with a debt of \$900 on it; but the people came up nobly and within 45 minutes pledged the whole amount. The dedication took place free from debt. Rev. F. H. Taylor of Seattle preached the sermon, and Rev. Sam'l Greene offered the prayer. Rev. Jos. Wolfe is pastor of the church and has a good field, being the pioneer of that town and region. The Congregational Church in Seattle is growing steadily. There are six or seven to unite next Sunday. We receive into our Church, also, two by letter and three upon profession."

OTHER DENOMINATIONS.

PRESBYTERIAN.—Rev. R. Mackenzie has returned to this city and is at work again.

METHODIST.—Oakdale collected \$16.95 on Children's day.—A Methodist Church is to be built at Corning. This is a result of the labors of Dr. C. S. Haswell of Red Bluff.

EPISCOPAL.—Rev. W. C. Powell, rector of the Episcopal Church at Grass Valley, died recently, after a painful illness of several weeks. He was a native of England and aged 64 years. He has been rector there for six years past.—Bishop Wingfield held a Confirmation service recently at Vallejo and Bishop Whitaker at Carson, Nevada.—Very large confirmations are reported through the State.

BAPTIST.—Dr. Pendleton of the Church of the Pilgrims of this city, having been called to Gonzales to dedicate a church, his pulpit last Sunday was filled in the morning by George E. Rieman, and in the evening by B. C. Wright, both laymen.

Y. M. C. A.

We have never seen so many young men in attendance at the religious meetings of the Association, in July, as during the present month. This fact is especially noticeable at the meetings for young men only, and the way in which they take part shows that the organization is getting hold of them, and thus fulfilling its highest aim. We commend these meetings to all young men, especially those who have put on Christ and feel sure they will be amply repaid for any little sacrifice they may have made to attend them. The service on last Sabbath afternoon was under the auspices of the W. C. T. U., Mrs. Mary C. Leavitt being the speaker, and her subject, "Choose You this Day Whom You Will Serve." There was a good attendance, and Mrs. Leavitt, who spoke in her usual, unaffected, earnest manner, interested all in her theme.

Grass Valley Exchange.

Our Brother Sink is being greatly benefited by his visit at Grass Valley. A respite from study, care, anxiety and parish burdens; a change of base, of altitude, of air, of scenes and faces has brought physical vigor, mental quickening and exhilaration of spirits. The greetings of large and attentive audiences, full and active prayer-meetings, the sociability of the mountain homes, all leave the indefinite impression that the side of the Sierras is a little nearer heaven than the tide level. And the people of Grass Valley are no less pleased with the man who has gone up to them from the realm of fog and ocean spray.

HINTS.

1. A few weeks vacation, even by exchange, makes a worn minister all over new.

2. Few small churches are aware that they are vastly benefited by sending their pastor away for rest and variety. He will come back to them full of energy, spirituality, love and hope. Com.

This has been the hottest day of the season. The thermometer at noon showed a temperature of 98° in the shade, and at 7:30 o'clock it stood at 93°.

Married.

DAMON—HAPPER.—At Canton, China, May 1, 1884, in the First Presbyterian church, in the presence of G. Nye, Esq., the American Vice-Consul, by the Rev. A. P. Happer, D.D., assisted by Rev. S. C. Damon, D.D., of Honolulu, H. L., Mr. F. W. Damon to Miss Mary R. Happer, son and daughter respectively of the officiating clergymen.

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J. H. CULVER, Secretary. j716-45

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Children's Corner.

Cause for Complaint.

"I don't like grandma at all," said Fred; "I don't like grandma at all!" And he drew his face in a queer grimace; The tears were ready to fall, As he gave his kitten a loving hug, And disturbed her nap on the soft, warm rug.

"Why, what has grandma done?" I asked, "To trouble the little boy?" Oh, what has she done, the cruel one, To scatter the smiles of joy?" Through the quivering lips the answer came, "She—called—my—kitty—a—horrid—name."

"She did? Are you sure?" and I kissed the tears Away from the eyelids wet. "I can scarce believe that grandma would grieve The feelings of either pet. What did she say?" "Boo-hoo!" cried Fred, "She—called—my—kitty—a—quadruped!" —Harper's Young People.

Something to Decide.

She was homesick, at least not exactly, though it was her first day at school, but she was thinking. It was almost bed-time, and she dreaded it.

For the first time in her life she must get herself ready for bed in a room with three other girls, strangers to her, and two of them at least laughed and chattered so much that they made her nervous. If she could only slip away to her room before the others, and have a few minutes of quiet! But there was no use in trying for that; the moment the bell rang they were all expected to troop to their rooms.

If the truth must be told, Sophie Baker felt a little bit like a coward. She did not mind brushing out her lovely hair before the girls, nor getting out her pretty dressing-case, and using her ivory handled tooth-brush, nor even putting on her dainty night-dress with its delicate lace trimmings; the thing that she did not want to do was to kneel down before those girls and pray. She knew there were girls who never did this; she had heard Mollie Andrews, only a few days before she left home, laughing about a girl in school who kept up her "baby" habits, and always "said her prayers" before she went to bed. And Mollie Andrews had been in boarding-school for two years and knew how things went. What was to be done? Sophie was the youngest of all the girls, and could not bear to be laughed at, and she "most knew," she said to herself, that none of those girls prayed. Yet she had never in her life gone to sleep without praying, and it shocked her to think of doing so.

Of course she couldn't; but couldn't she slip into bed, cover her head closely, and pray, as well as she could on her knees? This was what she asked herself with a beating heart, while the girls buzzed around her, busy with a last glance at their next day's lessons.

Sophie had been very carefully taught; she knew that if she were sick and could not kneel down God would be as well pleased with her prayer in bed as he would on her knees, but how about creeping into bed and praying because she was ashamed to have others see her? It made her cheeks glow to think of it. "I'll never do it," she said at last, decidedly. "I shall kneel down and pray just as usual, even if they all laugh and poke fun at me." After that she felt happier, it was so comfortable to know just what she was going to do.

It took her longer to brush her hair than usual that evening, and the merry voices around her did not quiet the beating of her heart, but at last she dropped on her knees and buried her face in the pillow and tried to pray. It was very still all about her; the girls might be planning some fun, but they did it quietly. A sweet sense of being with Jesus stole into Sophie's heart, and when she arose, the loud beating which it had almost seemed to her the rest could hear was still.

But why was the others so quiet? She looked about her, every girl was on her knees. One by one they arose quietly, with no air about them of having done anything strange or unusual; they kissed one another good-night, their voices just as happy as before, but a little quieter, and very soon the light was out, and they were resting on their pillows.

"I have much people in this city," It was a part of a verse that Sophie had learned long before, and it floated through her mind as she went to sleep. Perhaps the Lord Jesus has "much people" in that school where she had foolishly imagined herself the only one who prayed! She did not feel lonely any more, and it seemed to her very silly to have been afraid to pray. What if she had jumped into bed without it, and all the others had knelt? How ashamed she would have felt!—Pansy.

New York and China.

A little girl named Mary stood at the study-table this morning, looking carefully at the map of Asia.

"Where is China, anyhow," she asked me at last.

"Never heard of it," I answered. Then a pair of astonished gray eyes were raised to look at me.

"Why, auntie, you don't mean you never heard of China?"

"Oh, certainly not. I understood you to ask a question about 'Chinanyhow.' That is a place I never heard of."

Then Mary laughed. "I've found it," she said presently. "Dear me, what a little bit of a yellow corner it is! I shouldn't think many people could live there."

"How many people do live there?" I asked her.

"I don't know. A good many. Roy Burton said, more than live in New York city; but I don't believe it, do you,

auntie? They couldn't all get into this little yellow spot!"

"Roy Burton is very wise," I said, laughing. "Why, Mamie, China has people enough in it to make three hundred cities the size of New York."

The eyes opened wider yet. "Are you joking, Aunt Alice?" she asked me.

"Not a bit. Don't you know that New York has only about thirteen hundred thousand people in it, and in China there are about four hundred millions?"

"I can't think such a large number," said Mamie, gravely; and I don't wonder, do you?"

Well, this set me to thinking about the Chinese, with their queer language, and their queer ways of eating and sleeping, and their queer dress, and their queer feet, and, oh, ever so many queer things—above all, perhaps, of their strange, sad notions about religion. I heard a Chinaman the other day telling a story of his home life. "What did you think at that time about our religion?" a man asked him. And he answered, with a grave shake of his head, "Oh, we never heard one thing about your Jesus at that time." How shall they hear without a preacher?

"Mamie," I said to the little girl, "suppose your father should conclude that you were not worth bringing up, and should bring a tub of water and put you in it, and hold your head downward until you were drowned?"

"Aunt Alice!" she said in a voice of horror, "how can you say such a dreadful thing?"

"I was thinking that, if you had been born in China, that might have been your fate."

"Do they do such things?"

"Yes, indeed. They don't think girls are worth raising. I heard a missionary tell of one poor woman who had drowned six little girl-babies, all her own! When she came to hear about Jesus, and gave her heart to him, the tears streamed down her cheeks one day, and she cried out: 'Oh, it seems to me I can hear my babies crying, as they died before I drowned them! If I had heard about your Jesus before, I might have saved my babies!' Poor mother! Shouldn't we hurry to let all the mothers know about our Jesus?"

"I can't be a missionary," said Mamie.

"You can't? I wonder why? What is a missionary but one who goes on an errand? Do you mean you cannot do any errands for Jesus?"

"Not in China, auntie."

"I don't see why. Don't you know the South-street Sunday-school is supporting a little girl in China, who is learning about our Jesus every day? Don't your pennies go there every Sunday, when you don't forget them? And don't those very pennies help to keep the little girl in school?"

"I'll remember my pennies after this," said little Mamie, thoughtfully. Then I was glad.—The Pansy.

Time it was Stopped.

A large number of young men from our New England colleges are employed every season as waiters in summer hotels. In almost all of these hotels are furnished the guests, and the waiters handle the bottles. Thus the college student becomes, for the time, but little else than a bartender. This is not only demoralizing to the student, but it is wicked in itself. "Woe unto him that giveth his neighbor drink!"

The student is brought into contact with drinking customs in their least objectionable form. He sees gentlemanly, respectable-looking people drink, some of them members of churches—people whom they are obliged to please, on whose generosity they are dependent for fair wages. This contact with drinking customs is liable to blunt existing repugnance to drinking, which is too often the entering wedge to personal tipping.

Then there is the temptation to drink. They are exposed to the fumes of liquor; they see the sparkling wine; they see it quaffed with relish by the guests; they frequently remove half-filled glasses from the table, and in many cases actually drain them themselves, and thus acquire an appetite for alcohol.

Let the office of waiter, so far as it includes the giving of drink to others, be branded as infamous, alongside of that of bartender and rumrunner; and let parents and college Presidents and Professors see that the young men under their care be no longer exposed to the unnecessary temptations and the depraving influence of engaging temporarily in the rum traffic.—Congregationalist.

SAVED BY AN ORANG-OUTANG.—A nobleman had a favorite monkey, a large orang-outang, which you know is the largest species of monkey, except the gorilla. This monkey was very much attached to his master, and to the baby boy who was the pet of the whole family. One day suddenly a fire broke out in the house, and everybody was running here and there to put it out, while the little boy in his nursery was almost forgotten; and, when they thought of him, the staircase was all in flames. What could be done? As they were looking up and wondering, a large, hairy hand and arm opened the window, and presently the monkey appeared with the baby in his arms, and carefully climbed down over the porch, and brought the child safely to his nurse. Nobody else could have done it; for a man cannot climb like a monkey, and is not nearly so strong. You may imagine how the faithful creature was praised and petted after that. This is a true story, and the child who was saved was the young Marquis of Kidare.—Children's Treasury.

The Congregationalist says that the Oxford press of England uses paper enough each year in printing Bibles to form a band 8½ inches wide around the earth.

Reynolds' Dogs.

It was doubtless in some degree for the benefit of his youthful sitters that he kept these studio pets upon the premises, and it is extraordinary to note the varied ingenuity with which he brings them into the scheme of his composition. The same dog will occur again and again in his pictures, but always with some new motive and suggestion, and when the biography of one of these creatures is complete, another takes its place, and is installed as the painter's resident assistant.

They were as invaluable to Reynolds as his "drapery men," in their own way, and when we think how happily by their aid he was enabled to enliven the decorous dullness of the portrait-painter's labors it seems wonderful that his successors in the art have not more often enlisted the services of such admirable helpers. Some of these dogs of Reynolds must have formed, during the term of their service, quite a distinguished circle of acquaintances. The first of the race that we meet with in his paintings is the Italian greyhound in the picture of Lady Cathcart and her child, possibly a companion of the painter's foreign travels, but not as it would seem destined long to survive the hardships of the English climate, for we do not recall an instance of his re-appearance as a sitter. He was quickly supplanted by an impudent little Scotch terrier, who very appropriately makes his debut with Mrs. Abington in the year 1764, and is a constant attendant for some time to come. His features may be recognized in the portrait of Miss Lister of the same year, and again in the group of Lady Spencer and her daughter of the year 1769, and in the half-length of Miss Vansittart painted in 1773. The larger and more dignified animal who figures in the portrait of Miss Harris was evidently the favorite of later life. He may be identified with the dog accompanying the shepherd boy in the design for one of the windows at New College, and he also plays a prominent part in the composition of Master Philip Yorke, who stands gazing at a robin that has perched upon his arm.—The English Illustrated Magazine.

MUSHROOMS AND CANNED GOODS.—The California Academy of Sciences at their meeting last Monday week, among other things, discussed the poisonous qualities of this fungi called mushroom, and the danger of eating canned fruits, meats and vegetables. Mushrooms are a delicacy much sought after by epicures, but a dangerous food. The scientific gentlemen of the academy say that they are good things to eat alone as the slight fermentation which may occur a few hours after they appear above ground render them deadly poisonous. Numerous cases of fatal poisoning have been recorded. As to canned goods the reason given for the fatal effects sometimes seen after eating them was said to come from the fact of fraudulent practices by manufacturers in the use of tin plates made of an alloy of tin and lead on the usual iron base. Dr. Gibbons said the alloy is used for the sake of cheapness by the manufacturers, and cans made of the spurious tin are covered all over with colored papers, thus concealing the fraud which could otherwise easily be detected by a practised eye. He explained the manner in which the poisonous salts of lead are found by fermentation of the substances encased in the cans, some of the salts being virulent in their character, and he suggested the propriety of taking some steps toward interposing legislative interference to put a stop to the criminal practices.

AN IRISHMAN'S PERPLEXITY.—The Irish are celebrated for their wit and their blunders. The following old story tells how Pat was puzzled to count up the exact number of the party, and reminds one of the little speckled pig, which frisked around so that Pat declared that he could not count him at all. It seems that Pat had been absent some time on a fishing excursion, and after returning to land, met one of his friends, who inquired of him what luck he had. "Oh," he replied, "we had a most ill-gotten time." "Who were of your party?" asked his friend. "There were five of us," was his answer. "There was meself, one; two Scrogginses, two; Terry Toole, three; Jim Kasin, four. But there were five of us, anyhow. Let me—see. There were Jim Kasin, one; an' Terry Toole, two; an' meself, three; an' the two Scrogginses—four. Faith, an' it's strange that I can't remember the fifth man! Now, then—there's meself, that's one; Jim Kasin, that's two; an' the two Scrogginses, that's three; an'—an' Terry Toole, do you see, that's four; and may St. Patrick fly away with me if I can find the fifth man at all!"—Grandmother's Children.

An English writer asserts that the opinion that the electric light may hasten the growth of plants and the ripening of fruit is a delusion. He bases this declaration on the results of experiments with potatoes, a lot which vegetated in total darkness and another which was exposed to the glare of the electric arc, throughout each night having shown no difference in growth or general appearance.

The new steamer America, whose first western voyage was the fastest on record, made the eastern trip to Queens-town in 6 days, 14 hours and 18 minutes, the fastest ever made. Leaving New York city on Wednesday, she was in Liverpool the next Wednesday. She is not only the quickest sailer, but her coal bill is \$500 less daily than other steamers.

The equestrian statue in honor of General Simon Bolivar, the liberator of South America from the Spanish yoke, which was presented to New York city by the Republic of Venezuela, was unveiled in Central Park recently.

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Action brought in the Superior Court of the City and County of San Francisco, State of California, and the complaint filed in said City and County of San Francisco, in the Office of the Clerk of said Superior Court.

The people of the State of California send greeting to James B. Blanchard, Defendant: You are hereby required to appear in an action brought against you by the above-named Plaintiff in the Superior Court of the City and County of San Francisco, State of California, and to answer the Complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons; if served within this City and County; or, if served elsewhere, within thirty days, or judgment by default will be taken against you, according to the prayer of said Complaint.

The said action is brought to obtain a judgment of this Court dissolving the bonds of matrimony now subsisting between Plaintiff and Defendant, upon the grounds of willful neglect and willful desertion of the Plaintiff by the Defendant for more than a year prior to the commencement of this action, as more fully appears and is stated in the Complaint on file herein, to which reference is hereby made; also, to recover from Defendant costs of suit.

And you are hereby notified that if you fail to appear and answer the said Complaint as above required said Plaintiff will apply to the Court for the relief demanded therein.

Given under my hand and Seal of the said Superior Court, at the City and County of San Francisco, State of California, this 13th day of June, in the year of our Lord one thousand eight hundred and eighty-four.

WILLIAM T. SEXTON, Clerk.

By J. D. ROGERS, HARRIET BRAINARD, Deputy Clerk.

IN THE MATTER OF THE APPLICATION of Harriet Brainard to become a sole trader.

Notice is hereby given that I, Harriet Brainard, wife of H. C. Brainard, resident of the City and County of San Francisco, being desirous of availing myself of the provisions of Title XII, Part III, of Code of Civil Procedure, intend to make application to the Superior Court of the City and County of San Francisco, State of California, on the 30th day of July, 1884, at the opening of Court on that day, or on such other day to which the hearing may be postponed by the Court, for a judgment and order of said Superior Court authorizing me to carry on and transact business, in my own name and on my own account, as sole trader. The nature of the business I propose to carry on and conduct is that of buying and selling goods, wares and merchandise, and keeping a lodging-house, in the said City and County of San Francisco.

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Too Late.

What silences we keep year after year,
With those who are most near to us and
dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our
reach,
Beneath the commonplace of common
speech.

Then out of sight and out of reach they go—
These close, familiar friends, who loved
us so;
And, sitting in the shadow they have left,
Alone, with loneliness, and sore bereft,
We think, with vain regret, of some fond
word,
That once we might have said and they have
heard.

For weak and poor the love that we expressed
Now seems beside the vast, sweet unex-
pressed,
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undeserved the praise for word or deed
That should have overflowed the simple
need.

This is the cruel cross of life, to be
Full-voiced only when the ministry
Of death has been fulfilled and in the place
Of dear presence is but empty space.
What recollections can then
Give consolation for the night have been?
—Nora Perry.

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spoke a harsh word. Ready to hear
arguments, and always open to conviction,
he adhered tenaciously to the conclusions
which he had finally reached. Alto-
gether modest, he had confidence in his own
mind, and believed in the correctness of
his own judgment. Many of the popular
conceptions concerning him are erroneous.
No man was further from him than the
easy, familiar, jocular character in which
he is often painted. While he paid little
attention to form or ceremony, he was
not a man with whom liberties could be
taken. There was but one person in
Illinois outside of his own household who
ventured to address him by his first name.
There was no one in Washington who
ever attempted it. Appreciating wit and
humor, he relished a good story, espe-
cially if it illustrated a truth or strength-
ened an argument, and he had a vast
fund of illustrative anecdotes which he
used with the happiest effect. But the
long list of vulgar, salacious stories at-
tributed to him were retained only by
those who never enjoyed the privilege of
exchanging a word with him. His life
was, altogether, a serious one—inspired
by the noblest spirit, devoted to the
highest aims. Humor was but an incident
with him, a partial relief to the
melancholy which tinged all his years.

He presented an extraordinary combina-
tion of mental and moral qualities.
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and it fell to his lot to inaugurate mea-
sures which changed the fate of millions
yet to be born. As a manager of political
issues, and master of the art of pre-
sentsing them, he had no rival in this
country, unless one be found in Jefferson.
The complete discomfiture of his most
formidable assailants in 1863, especially
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of Vallandigham, cannot be paralleled
for shrewdness of treatment, and for keen
appreciation of the reactionary influ-
ences which are certain to control public
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a rival in the use of partisan tactics. He
operated altogether on men, and believed
in self-interest as the mainspring of hu-
man action. Mr. Lincoln's ability was
of far higher and broader character.
There was never the slightest lack of
candor or fairness in his methods. He
sought to control men through their rea-
son and their conscience. The only art
he employed was that of presenting his
views so convincingly as to force conviction
on the minds of his hearers and his
readers.

There has been discussion as to Mr.
Lincoln's religious belief. He was silent
as to his own preference among creeds.
Prejudice against any particular denomi-
nation he did not entertain. Allied all
his life with Protestant Christianity, he
thankfully availed himself of the services
of an eminent Catholic prelate—Arch-
bishop Hughes of New York—in a per-
sonal mission to England of great im-
portance, at a crisis when the relations
between the two countries were disturbed
and threatening. Throughout the whole
period of the war he constantly directed
the attention of the nation to dependence
on God. It may, indeed, be doubted
whether he omitted this in a single State
paper. In every message to Congress,
in every proclamation to the people, he
made it prominent. In July, 1863, after
the battle of Gettysburg, he called upon
the people to give thanks because "it
pleased Almighty God to hearken to the
supplications and prayers of an afflicted
people, and to vouchsafe signal and
effective victories to the Army and Navy
of the United States," and he asked the
people "to render homage to the Divine
Majesty, and to invoke the influence of
his Holy Spirit to subdue the anger
which has produced and so long sustained
a needless and cruel rebellion." On an-
other occasion, recounting the blessings
which had come to the Union, he said:
"No human counsel hath devised, nor
hath any mortal hand worked out these
great things. They are the gracious
gifts of the Most High God, who,
while dealing with us in anger for our
sins, hath nevertheless remembered
mercy." Throughout his entire official
career—attended at all times with exact-
ing duty and painful responsibility—he
never forgot his own dependence, or the
dependence of the people, upon a higher
power. In his last public address, de-
livered to an immense crowd assembled
at the White House, on the 11th of
April, to congratulate him on the vic-

tories of the Union, the President, stand-
ing, as he unconsciously was, in the very
shadow of death, said reverently to his
hearers: "In the midst of your joyous
expression He from whom all blessings
flow should be remembered."—James
G. Blaine.

Last Hours of Bishop Simpson.

The *Northwestern Christian Advocate*
gives the following touching account of
Bishop Simpson's last hours. It is
well. God has added another
golden link to the ties that bind us to
heaven.

Rev. A. J. Kynett has given us the
following vivid sketch of the closing hours:
It is well-known that during the Gen-
eral Conference, and for some weeks be-
fore, Bishop Simpson was very much
broken in health. To those who knew
what his condition had been, his appear-
ance on the platform to preside at the
opening of the session was quite a sur-
prise, accompanied with serious misgiv-
ings lest his little strength should be over-
taxed. All were delighted to see him
at intervals during the session among
his colleagues, and to witness the solemn
imposition of his hands with others upon
the heads of those who were called to
take up the superintendency which he
was about to lay down. His beautiful
and touching address at the final adjourn-
ment of the General Conference May
28th, at 10 o'clock p. m., was the fitting
close of a long and eventful ministry.
For some days after the adjournment his
health seemed to improve, and all rejoiced
in the evidence that these exertions had
done him no harm. He matured his
plans to leave in a few days for Clifton
Springs, where, under the care of his
family and friends, it was fondly hoped
that his waning strength might be restor-
ed. But within a day or two of the
time fixed for his departure, his strength
utterly gave way, and his physicians
were constrained to say that there was
no reasonable ground to hope for any im-
provement, and thought that the time
of his departure was at hand. During
most of the time he suffered greatly, be-
ing unable to retain either medicine or
nourishment, and could converse but lit-
tle. That little, however, showed clearly
that he possessed the full control of his
intellectual faculties and his soul in
perfect peace. In this condition for nearly
a week longer than his physicians
thought possible his remarkable vital
power struggled with death.

Only the immediate members of his
family were admitted to his room, as the
utmost possible quiet was important.
Wednesday, June 11th, when his son-
in-law, Rev. C. W. Buoy, inquired after
his spiritual consciousness, he replied in
terms often used when in health, "I am
a sinner saved by grace." "Oh, to be
like him! Oh, to see him as he is!" To
the question, "Is Jesus precious?" he
answered, "Precious! precious!" and
quoted the text, "To you which believe
he is precious!" And again he ex-
claimed, "Oh, the wonderful possibilities
beyond!"

Thursday, June 12th, he exclaimed,
with tender pathos: "My Saviour! my
Saviour!" and quoted the glorious
promise now being fulfilled in him:
"When thou passest through the waters
I will be with thee; and through the riv-
ers, they shall not overflow thee." Friday,
June 13th, in the midst of suffering, he
exclaimed: "Father, thou knowest!
Glory! glory! glory!" Then, rising up in
bed—

"Oh, would He more of heaven bestow,
And let the vessels break,
And let our ransomed spirits go
To grasp the God we seek,
In rapturous awe on him to gaze
Who bought the sinner's life,
And about and wonder at his grace
Through all eternity."

—and solemnly and with emphasis re-
peating the last two lines:
"And about and wonder at his grace
Through all eternity."

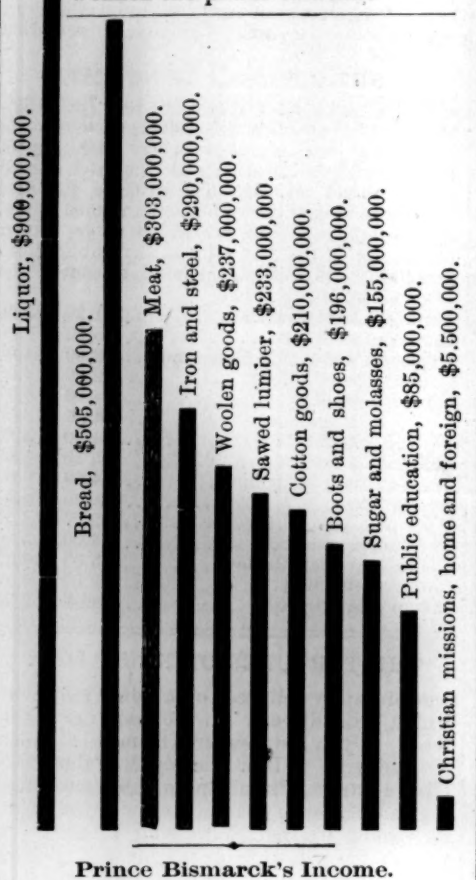
Sunday, June 15th, at about day-
break he roused up with unexpected
strength, for his death was hourly ex-
pected. Mrs. Buoy, who was watching
with him, read Psalm ciii., one of the
Bishop's favorites, commencing, "Bless
the Lord, O my soul; and all that is
within me bless his holy name." His
great soul entered fully into this grandest
of David's hymns of praise, and as the
Sabbath morn was dawning it seemed as
if he would summon the universe to join
the triumphant strains. "Bless the Lord,
ye his angels that excel in strength, that
do his commandments hearkening unto the
voice of his Word. Bless ye the Lord,
all ye his hosts; ye ministers of his
that do his pleasure. Bless the Lord, all
his works in all places of his dominion:
Bless the Lord, O my soul!" Mrs.
Simpson repeated the first verse of
Charles Wesley's immortal hymn,
"Jesus, lover of my soul," and to the
last line, "Oh, receive my soul at last,"
he responded distinctly, though in feeble
accents, "Yes, yes! My Saviour! My
Saviour! Glory be to Jesus!" These
were the last words which fell from the
lips from which for more than half a
century so many thousand in nearly all
the English-speaking world have heard
"the glorious gospel of the blessed God."

He lingered on in silence waiting for the
coming of the Bridegroom, until Wednes-
day morning, June 18th, at 8:40 o'clock.
Had he lived three days longer he would
have completed seventy-three years upon
the earth. He has finished his course.
He had kept the faith! He wears the
crown! and his memory is embalmed in
the affections of the Christian world.

I never had any faith in luck at all,
except that I believe good luck will carry
a man over a ditch if he jumps well, and
will put a bit of bacon into his pot if he
looks after his garden and keeps a pig.
Luck generally comes to those who look
after it, and my notion is it taps, once in
a lifetime, at everybody's door, but if
industry does not open it, away it goes.
—Spurgeon.

A Comparison.

The following diagram, from the *Inter-
rior*, is a comparison of the annual ex-
penditure in the United States for intoxi-
cating liquors, with various other of the
largest items of expenditure. It is based
on the census of 1880 and other
reliable authorities. Scale: Each
three-fourths of an inch represents an
expenditure of \$100,000,000. We
are indebted to the *Christian Union*
for the measurements and statistics.
The liquor bill represents the cash
paid for it by consumers, and is, in
our opinion, not an exaggeration of
the facts. We consider it just about
the actual amount. Comments upon
a showing so appalling would only
weaken the power of truth.



Prince Bismarck's Income.

As Prime Minister of Prussia, Bis-
marck has no salary, but as Chancellor
of the German Empire he receives 54,000
marks (\$13,500) per annum. The re-
mainder of his income is derived princi-
pally from landed property, of which he
possesses a considerable quantity. Owing,
however, to the very low prices of
grain and timber, particularly of late
years, his receipts from this source are
comparatively small. If Bismarck were
simply a nobleman, or even a count, he
might be considered wealthy, but for a
prince we can only say that he is mod-
erately well off. Down to 1867 his only
landed property was Schonhausen in the
Altmark, which contains about 2,800
acres of generally excellent land. In
1867 he added to this the manor of Var-
zin in Hinterpomerania, which he pur-
chased with the grant of 400,000 thalers
(\$288,000) voted to him by the Landtag.

This estate, to which he subsequently
added the properties of Chorow and
Sedlitz, now covers an area of about 30,-
000 acres. It consists for the most part,
however, of poor land, some of it being
scarcely fit even to grow grain. After the
events of 1870, the Emperor, in his
capacity as Sovereign Duke of Lauen-
burg, presented the Chancellor with the
Sachsenwald, lying in the Schwarzen-
beck district not far from Hamburg, and
stretching down to the Elbe. It had
previously been crown land, and com-
prises an area of about 20,000 acres,
covered for the most part with magnifi-
cent beech forests. The Prince has re-
cently added to this estate, on which
there was neither arable land nor a resi-
dence of any sort, the small properties
of Schonau and Silt. These adjoin the
western boundary of Sachsenwald, and
were, by-the-way, by no means an ad-
vantageous purchase. Some of the tim-
ber of the woods at Varzin is sold to
three local paper factories which are
worked by the river Wipper, and that of
the Schwarzenbeck forests is disposed of
to a large paper-mill. Varzin and the
Sachsenwald, as well as Schonhausen,
have the advantage of being close to a
railway, and their products can be
brought readily and cheaply to market.
The residences on these three estates are
neither particularly large nor in any way
magnificently got up, but they are com-
fortable furnished. And Friedrichsruhe,
which the Prince has transformed from a
lodging-house for summer visitors from
Hamburg into a sort of little mansion-
house, is, with its surrounding beech and
fir trees and its winding stream, a really
exquisite spot. The Sachsenwald, with
the two estates which are now united
with it, is probably worth about three
million marks (\$600,000), but the income
derived from it does not much exceed
100,000 marks (\$30,000) per annum.—
MORITZ BUSCH, in *Harper's Magazine*
for July.

The twenty-ninth report of the Exec-
utive Committee of the New York Prison
Association states with reference to crime
in that State: In a population of 5,000,-
000 there are found to be 75,000 persons
"directly or indirectly interested in the
success of criminal practices, preying
upon property, endangering human life and
contaminating society." There has been
an increase in the criminal elements of
the State of 33 per cent. over that of
1870, while the population of the State
has increased only 20 per cent. With
the best possible showing, our prisons do
not accomplish the object for which they
are established, namely, a reduction of
the criminal classes.

A merchant who died suddenly, not
long ago, left on his desk a letter he had
intended mailing to a correspondent. An
Irish clerk, finding it, sent it off after ad-
ding the postscript: "Since writing the
above I have died."

Commemorative Rites and Institu-
tions.

Nature is at constant pains to com-
memorate her processes. She has left a
record or the first great transitions of the
planet in the primitive rocks. In dis-
tinct and successive strata she has folded
away the evidence of preliminary prepa-
ration, the rise and fall of dynasties and
the growth and decay of tribes, in the
vegetable and animal kingdom. The
symmetry of proportion, the intricacy of
detail, the grace of outline, have been
tenderly laid away in beds of soft ooze
and yielding sand, and the sediment of
lake and sea has been sifted upon them
so gently that beautiful colors and deli-
cate tracery are exposed by the cleavage
of the rocks after millions of years, and
the whole marvelous record stands dis-
closed to the curious and inquiring gaze
of man. Even the impressions of the
raindrops in the sands of some ancient
shore, and the direction of the current of
air through which they descended, are
inscribed upon the solid rock. Through
nature's thoughtful care, shifting sands
and changing winds lose character as
types of instability.

The processes of the past are continued
in the manifestations of the present.
The animal bears in its body the register
of its years. The tree retains in its
trunk an account of the alternations of
heat and cold, summer and winter, and
it may be that a careful study of the
concentric rings which mark the annual
growth of these denizens of the forest
will yet reveal the fluctuations of the
seasons through the centuries of their ex-
istence.

This record may be much more general
and minute than we sometimes imagine.
Place a key upon a bit of white paper,
and after exposing them to the rays of the
sun remove the paper to a dark room,
and the ghostly image of the key will
linger for a time upon its surface. Make
the plate of a photographer sufficiently
sensitive, and the rays of the light will
transfer your features with perfect accu-
racy. These are types of influences
always in operation and ever tending to
preserve a complete record of the past.
One can easily conceive that nature
places such high value upon all her pro-
cesses as to provide with constant care
for their registration. And it may be that
nothing but the dullness of our senses
stands between us and a complete knowl-
edge of the complex history of the past.
To beings more acute the restless sea
and the yielding air and the surface of
the leaf and the face of the landscape,
as well as the plate of the artist, may
retain and transmit impressions as intel-
ligible as the printed page to ourselves.

We bear in our bodies and in our
minds an analogous means of recording
the past. Some physiologists hold that
our bodies contain nerve-centers for reg-
istering the sensations of which we have
been the subjects. To such, reminiscence
is but the review of the record retained
in our physical organism. But whatever
may be true respecting this physical base
of memory, the mind possesses the mys-
terious faculty in wonderful perfection
and power. It is not necessary to attach
too much importance to examples of per-
sons peculiarly gifted in this way, or to
press too far the theory that memory
never loses any of its stores. This much
is apparent to all, that memory is one of
the essential powers of the mind, that
without it social relations and intellectual
progress would be impossible.

In close connection with this faculty
of memory lies man's desire to be remem-
bered by others. The unburied remains
of antiquity, the records of Ninevah and
Babylon, the pyramids, the temples and
tombs of the Nile bear consensaneous
testimony to the strength of this desire.
We read it in the exploits of the warrior,
the productions of the artist, and the
pages of the historian.

The progress of the most recent science
contributes a corresponding testimony.
The discovery of a new organ or organic
function perpetuates the name of the dis-
coverer. Astronomy has transferred the
names of its illustrious sons to the con-
stellations of the skies. Botany perpetu-
ates the fame of her loving devotees in
the manifold forms and colors of her rich
flora. Zoology commemorates the dis-
coveries of her great naturalists in flying
bird and swimming fish and wandering
mammal. Geography records with im-
partial devotion, in village and State and
river and mountain and continent and
sea, the fame of those who have
graced the globe with most worthy lives.
This universal disposition and desire
are recognized and approved in revelation.
Therein we are taught that the memory
of the just is blessed, and that the right-
eous are to be held in everlasting remem-
brance. Indeed, the sum of life is
recorded in the characters we form, and
doubtless will be so perpetuated forever
and ever.—Exchange.

At a large evening party in Coahuila,
Mexico, the Governor of the State in-
vited an American young lady to dance.
She declined, as her religious convictions
did not permit her, as she was connected
with the mission there of the Southern
Baptist Board. It led to the Governor's
acquaintance with the mission, and since
to a gift to it from him of property val-
ued at \$140,000.

The *Morning Star*, the Indian paper
at Carlisle, Pa., states that the citizens
of Lawrence, Kan., have given 300
acres of land near the city to the United
States Government for an Indian Indus-
trial School, on which the Department
has erected buildings to accommodate
about 300 students.

The number of Congregational churches
in the State of Iowa is now 263, of which
78 have received assistance during the
year, 59 missionaries being employed.
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ized, and ten new houses of worship ded-
icated.

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To Dyspeptics.

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